PLAIN USES OF THE BLACKBOARD AND SLATE

WILBUR F. CRAFTS

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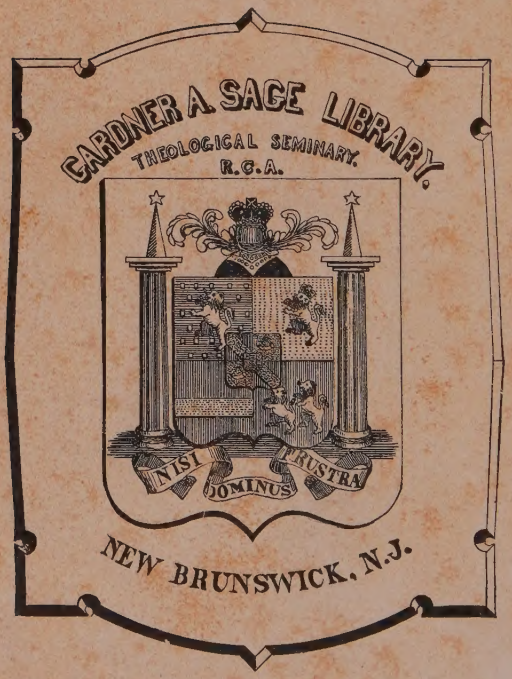
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PLAIN USES

OF THE

BLACKBOARD AND SLATE,

AND OTHER

VISIBLE AND VERBAL ILLUSTRATIONS IN THE SUNDAY-SCHOOL AND HOME.

BY

DR. AND MRS. WILBUR F. CRAFTS.

REVISED AND ENLARGED SIXTEENTH EDITION, WITH A NEW DEPARTMENT ON TEMPERANCE.

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PREFACE.

THE Author's purpose, in the theoretical portions of this book, is to show that blackboard exercises, and other visible as well as verbal methods of illustration, are legitimate ways of teaching Bible truths, and also that even blackboard exercises are practicable, teachers of average ability not requiring any unusual ingenuity or artistic talent for their successful use, and as appropriate for the teachers' slate as for the Sunday-school blackboard.

The exercises will usually be found brief and suggestive rather than elaborate and exhaustive, the desire being to stimulate thought and study, rather than take their place.

W. F. C.

WASHINGTON, D. C., *May 1, 1901.*

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PLAIN USES

OF THE

BLACKBOARD AND SLATE.

A RAGGED child straying into a Sunday-school one day for the first time, and seeing the solemn groups gathered about the teachers, exclaimed aloud, "Is this the way to heaven?" The superintendent was for a moment startled. Was his school indeed the way to heaven? Was he trying to make it so? Were his teachers intent upon the same object? The artless question struck home. From desk to class the question went round with a thrill, and reminded all that it was the *chief work of the Sunday-school* to lead souls to Christ as "the Way to heaven."

How shall we vividly and savingly present Him to the heart?

There are six gates by which we may send religious truth into the soul. One of these is through *prayer* to the heart, a gate opening into heaven, through which the Spirit of God makes its triumphal entry into a soul, in response to our faith.

The other *soul-gates* are the senses. We may go through the *ear* to the heart by songs properly explained and appropriately introduced, and by words fitly spoken; and through the *eye* to the heart by visible illustration and personal example; and through *taste* to the heart by using tea as a means of grace in social meetings, and in the visiting of teacher and scholar; and through *scent* to the heart by flowers sent to sick scholars and others at appropriate times; and through *touch* to the heart by hand-shaking prefaces and supplements to the lessons.

The Sunday-school works mainly through the two most influential senses, *sight* and *hearing*.

Hearing lacks vividness without sight. The visions by which God taught His truth, were usually more impressive than His spoken messages.

On the other hand, sight lacks definiteness without hearing. Even the inscription in fire on Babylon's wall needed words of explanation. Therefore, hearing and seeing should work together.

But while "Ear-gate" has a well-trodden path by constant use, "Eye-gate" has rusted on its hinges by neglect. "To make little or no use of 'Eye-gate' in religious teaching is to leave to the enemy one of the most direct and important approaches to the town of Mansoul."

I wish to speak especially of this much-neglected "eye-gate," and the illustrative "wagons" which may be sent through it laden with truth.

Of course there must be a "living spirit in the wheels" of these illustrative wagons. "'Tis love must drive the chariot wheels." *Love and sympathy* must be above and below and around all our appliances.

When Moses and Elias, on the mount of transfiguration, found that they were drawing the eyes of Peter, James, and John from the Master, they faded from sight, and the Apostles "saw no man save Jesus only." So, when any of our appliances, instead of glorifying Christ, divert attention from Him, let them be banished, that we may "see none save Jesus only."

THE USE OF VISIBLE ILLUSTRATIONS IS IN ACCORDANCE WITH THE TRUE PHILOSOPHY OF TEACHING.

As the thumb is exactly opposite to each of the four fingers, so sight seems to be connected with each of the other senses. We say of food that we have been describing, "Taste and see;" we say of the fragrance of a flower of which we have been speaking, "Smell and see;" we say of some excellent singer, whose voice we have eulogized, "Hear and see;" or of a gem we have called very smooth, "Feel and see." In a new sense, "it is all in your eye." Whether it be music or perfume, we say, "Come and see;" whether it be bread or stone, we say, "Try and see." Even of questions in our minds we say, "Let me see;" if the matter be obscure, we declare, "I can't see it;" and

when the matter is made clear to us, whether spoken or pictured, we cry, "Oh, I see!"

Indeed, language itself is fossil pictures, rather than "fossil poetry," as Emerson calls it. Letters were originally hieroglyphics. A is only the old hieroglyphic of an ox bow turned upside down, and H comes from the hieroglyphic picture of a fence, Y of a fork, and R of the back of the head and shoulders. And hieroglyphics are only pictures used as symbols.

This piece of chalk is composed of a thousand little shells melted into one mass. So the "word" it makes upon the blackboard is a mass of melted pictures reduced to hieroglyphics, then to letters, then blended in a word. This suggests to us to teach the word by separating it again into pictures by illustration.

"The native tongue of the soul is *picture language*, imaginative or spoken." When we add something shown to something spoken, we only add a picture for the eye to a picture for the imagination.

The use of Visible Illustrations is also Scriptural.

This eye-teaching, you say, is an invention of the nineteenth century. No, it is the old *Bible method.*

There is scarcely a form of visible illustration used in the Sunday-schools of to-day, that is not a following

of Bible precedents. Do we use symbols and object-illustrations? They are exactly in harmony with the "similitudes," the "figures of the true," and the acted parables, found in the visions, the tabernacle and the history of God's ancient Jewish school (Hos. xii. 10).

Do we sometimes use pictures in explaining Bible truth? The whole Old Testament is a picture gallery of the gospel, with the New Testament as its explanatory catalogue.

Do we write religious mottoes on our blackboards? God used the same plan in the home Sunday-schools, where He superintended the religious instruction of the Jewish children, only that doors and gates had to be used to write on for want of blackboards (Deut. vi. 9).

Do we make ingenious initial exercises on our blackboards, in which several words or lines are bound together by the same opening letter? The most ingenious "blackboardist" of the nineteenth century never did anything in this line one-tenth so complicated and ingenious as Psalm cxix., in which each group of eight verses all begin with the same letter of the Jewish alphabet, while ten names for the Bible are also ingeniously woven in the greatest possible variety into nearly all, if not all, the hundred and seventy-six verses.

Do we make acrostic exercises to catch the eye and help the memory? Such acrostics, in the original,

are found in Proverbs xxxi. 10—31, and in Psalms xxv., cxi., cxii., cxix., and cxlv.

And for a slate picture exercise, such as we urge Sunday-school teachers to use, read Ezekiel iv. 1, etc.

When the doom of *Belshazzar* was pronounced, God might have sent the message by a voice; but was it not rendered more solemn and awful by the gigantic hand, with the palace wall as a blackboard, and a crayon of fire, writing the message before the eyes of that reviling court?

When God wished to show the prejudiced *Peter at Joppa* that all men were brethren, He did it, not exactly by a symbol outline exercise on blackboard cloth, but by something very much like it,—"a great sheet let down from heaven" in a vision, "wherein were represented all manner of four-footed beasts and creeping things and fowls of the air."

The *tabernacle* was a great school of object teaching for an infant church. There the truths of religion were sent into the soul through each of the five senses. By the fragrant smell of the rising incense they learned of prayer. By taste, as they partook of the bread, they were taught about the heavenly bread of the soul. By touch, as they laid their hands on the head of the sacrificial animal, they learned of expiation and atonement, whereby there is laid on Christ the iniquities of us all. By hearing the tinkling of the high priest's bells as he went into the Holy Place before the altar

of incense, they learned of prayer being acceptable to God; and by the sense of sight, as they looked upon the shed blood, they beheld the "Lamb of God that taketh away the sin of the world."

Christ Himself was not only a propitiation for sin, but also a great object-lesson of God's love to us. He was "God manifest," God shown to men.

And He also used visible illustrations constantly.

"From everything our Saviour saw,
Lessons of wisdom He would draw:
The clouds, the colours in the sky,
The gentle breeze that whispers by,
The fields, all white with waving corn,
The lilies that the vale adorn,
The reed that trembles in the wind,
The tree where none its fruit can find,
The little birds that fly in air,
The sheep that need the shepherd's care,
The pearls that deep in ocean lie,
The gold that charms the miser's eye—
All from His lips some truth proclaim,
Or learn to tell their Maker's name."

A Sunday-school worker, by carefully counting the object-illustrations in the last third of our Saviour's "Sermon on the Mount," as recorded in the seventh chapter of Matthew, found twenty-seven which he thought he could use as object or blackboard illustrations, beginning with the judge and the measure and ending with the wise and the foolish house builders.

As the Sibyl wrote her prophecies on leaves of trees, so Jesus has written His truth on the lily blossom, the raven's wing, the ruby grape, the white fields of grain, the passing cloud, and almost every other scene of nature.

The Indians have a legend, mentioned in Longfellow's "Hiawatha," that "all the wild flowers of the forest, all the lilies of the prairie, when on earth they fade and perish, blossom in the rainbow o'er us: 'tis the heaven of the flowers you see there." Christ, on the other hand, took the heavenly rainbow of His truth, and put it into the "wild flowers" and "lilies" of earth.

Sandalphon, the angel of prayer, says the legend—

> "Gathers our prayers as he stands,
> And they turn into flowers in his hands."

The Great Teacher shows us how we may take the flowers in our hands, and turn them into prayers.

Visible Illustrations are adapted to the Times.

We need only refer to the increased amount of blackboard work in our secular schools; to the large number of magazines and papers that have in recent years introduced illustrations into their heretofore unillustrated pages; to the inscriptions on rocks and

fences, the great number of picture advertisements in our newspapers, and the increasing custom of illustrating lectures, to remind our readers that one marked characteristic of this age is an inclination to put things into the mind by a quick concentration on the eye. We must "discern the *signs of the times*," and keep up with them. The advertising pages of many publications are epitomized photographs of the day, and the announcements on hoardings and other places, notwithstanding their quackery, teach us that this age must be reached very much through the eye.

In the wars of to-day, messages are most frequently sent from point to point, not by carriers, but by the signal stations, that with flags and rockets telegraph the words quickly through the air. Object-lessons and illustrations are signal stations, that send truth by quick flashes into the soul, when the voice or pen would do it much more slowly.

Visible Illustrations are adapted to all Ages.

While they should be used oftenest with the youngest scholars, they are by no means inappropriate for *adult classes*, and for the whole Sunday-school.

Christ taught the learned *Nicodemus* the greatest truth of our religion, redemption, by means of an object-illustration, as He drew on "the invisible blackboard" of memory and imagination the serpent

raised in the wilderness, as a type of Him who should be lifted up to draw all men unto Him,—an illustration that is still helping men to believe and be saved.

Paul was not too wise to be taught by an object-lesson; for Agabus, the prophet, showed him, by the symbol of a girdle, what "bonds and imprisonments awaited him." (Acts xxi. 10. 11.)

Christ used visible illustrations constantly, whatever might be the character of His audience; and the pulpit, as well as the superintendent's desk, might wisely follow Him more closely in this respect. *Object-preaching* is effective, as well as object-teaching and some pastors have used charts and pictures with great success in connection with sermons and religious lectures.

Whence shall we Gather Illustrations?

In answer to this question we give an extract from an admirable address by Rev. Stephen H. Tyng, jun., on the subject of illustration:—

"1. Let them be gathered from the Word of God itself. The writers of the seventeenth century used Scripture to illustrate Scripture. Everything in this book, the Bible, is there by Divine choice. There is nothing not intended to be used to illustrate some positive truth. There is nothing so direct in addressing the minds of children as the *similes of Scripture.*

Speaking of the judgment-day, can you find anything that more admirably illustrates it than the thief in the night? Speaking of servants, is there anything illustrating it more perfectly than the yoke, of which God bears a part? Take the parables, those matchless portions of Christ's own wisdom, which go to interpret the force of everything in this world. . . . The *Old Testament illustrations* and quotations were used by Christ in His life, on the cross, and we also find them in the Revelation after Christ's ascension. In using illustrations, take them from the Bible, and tell them in your own language. Bunyan's 'Pilgrim's Progress' is based on the Old and New Testaments. *Illustrations from nature* may also be employed. You may have the beautiful parable of Gotthold. A piece of clay was placed by the side of a tea-rose, and when removed it had absorbed the fragrance of the rose. What teaches better than this the relation we bear to Jesus? Take the parable of Jean Paul Richter. Walking in his garden in the morning, he saw the pearly dew-drop on the leaf. In the evening he went out to look at the dew-drop, and found that it had gone. He looked about and saw the rainbow in the heavens. This he used to illustrate the death of little children, and to show how they are transplanted from this beauteous earth to reappear with greater beauty in the heavens. Form your parable from things you see. 2. Keep within

the range of the scholar's observation. If there is anything I abhor in a Sunday-school, it is a fixture. I have known people tell the same stories which I have heard ever since childhood, and they told them as occurring in their own experience. There's a great danger in relating old stories. 3. Keep within the region of probabilities. Some people tell such improbable stories, that the children can't believe them. Be jealous for the truth. 4. Some men have a habit of saying things out of place. I knew a man who had a story about noise, and told it on every possible occasion. When in company, he would stamp his foot and say, 'There's a noise. Oh, speaking of noise reminds me of a story,' and then he would proceed with it. Some men thus use every opportunity to make a nail to hang a story on, even if it does not fit into the lesson. 5. People hang on to stories too long. When you are done with stories, drop them. Of what use is the scaffold after the building is completed?"

Rev. Wm. M. Taylor, D.D., says on the same subject: "There is no faculty more susceptible of development by culture than that of discovering analogies. The study of the sermons of those men who are most remarkable for the pertinence of their illustrations will be of service to you—not by furnishing you with analogies ready-made, but by showing you what treasures are lying all around you. We

may paraphrase here the inscription on Wren's monument, and say, '*Si illustrationes quæris circumspice.*' You will find them everywhere—in the talk of the children and the shouts of the schoolboys; on the street and in the shop; on the ship and in the railway carriage; in the field of nature and on the page of literature. Only compel yourself for a time to look at everything with the question uppermost, 'What use can I make of that in commending the truth of Christ to my fellow-men?' and by-and-by you will have so formed the habit, that, unconsciously and without any effort on your part, the finest analogies will strike you."

The *illustrative habit* may be cultivated by the use of the two keys for acquiring the power of illustration —the two questions which should be asked over every lesson: (1) What points in this lesson need illustration to make them clearer or more emphatic? (2) What are these points like in the Bible—in nature —in common life—in history and biography—in maps and pictures—in songs—in blackboard exercises? By the habitual use of these two keys, any teacher can develop the illustrative habit in a short time, so that any lesson may be illustrated easily and abundantly.

A very valuable and helpful exercise for a teachers' meeting, a normal class, an institute or a Bible-class, would be a drill in applying these two keys of illustration to the following lesson, for which some illustra-

tions would occur to the least illustrative minds. The following letter was papyrographed for this purpose at the Sunday-school Parliament, and the class having "Importunity in Prayer" as a lesson, reported the notes that follow as the result of their session :—

"THOUSAND ISLAND PARK, *August* 25, 1877.

"M ——

"It is proposed to hold a second session of the adult portion of the Sunday-school for August 26th, for the study of illustration in connection with each lesson of the International lessons for 1878, Monday, August, 27th, at 5.30 p.m., in the Tabernacle.

"You are requested to take charge of a class who will spend thirty minutes or more in examining one lesson in order to consider how it may be most forcibly illustrated.

"The lesson for your class will be—— Please ask concerning it—

(1.) What are the points that need illustration?
(2.) What are they LIKE in the Bible?
(3.) In nature? in common life? in history? in song? etc.

"Please make a written report, handing the same to me within twenty-four hours of the time of your session.

"Yours truly,
"W. F. CRAFTS, Conductor."

STUDY OF ILLUSTRATION APPLIED TO LUKE XI. 5—13.

Points that need Illustration.

I. *Importunity of prayer.*
II. God's willingness to give His Spirit.
III. Results of *giving the Holy Spirit.*

I. Importunity of Prayer.

What is it LIKE *in the Bible?*

Jacob's prayer, Gen. xxxi. 26. Moses' prayer, Exod. xxxii. 32. Elijah's prayer, 1 Kings xvii. 7 and James v. 16—18 Esther before King Ahasuerus, Esth. iv. 16.

What is it LIKE *in Nature?*

Eagerness of nestling birds crying for food.

Common Life?

The importunate request of a child prevails with a parent, where an indifferent manner would fail.

What is it LIKE *in History?*

Bunyan's wife pleading with the magistrates for her husband's release. Sir Matthew Hale's persistency in defending a miller who was the subject of a conspiracy. W. H. Seward pleading in the case of a fugitive slave.

What is it LIKE *in Song?*

"I will not let thee go,
Unless thou tell thy name to me."

II. God's Willingness to Give His Spirit.

What is it LIKE *in the Bible?*

He sendeth rain upon the just and unjust. Matt. v. 45.
What shall be added to seekers of righteousness? Matt. vi. 33.
The Father seeking worshippers. John iv. 23.
We love Him because He first loved us. 1 John iv. 19.

What is this LIKE *in Nature?*

The farmer by his plowing and sowing asks for a crop; the harvest is the response.

A bird plucks feathers from her breast to keep her offspring warm.

What is it LIKE *in Common Life?*

A widowed mother denies herself, and toils during the sleep of her children, that she may give them an education.

What is it LIKE *in History?*

The King of Caprea, who sends his son to offer the insurgents his generous conditions of peace.

What is it LIKE *in Song?*

"Because He first loved me," etc.

III. RESULTS OF GIVING THE HOLY SPIRIT.

What is it LIKE *in the Bible?*

David's experience. Ps. li. 10–14.
Sermon at Pentecost. Acts ii. 47.
Fruitfulness of our lips. Heb. xiii. 15.
Effective communication of our faith. Phil. 6.
Freedom from condemnation. Rom. viii. 1.
Sealed unto God. Eph. i. 13.

What is it LIKE *in Nature?*

Like the cooling breeze, the radiant sunlight, and the crystal springs.

What is it LIKE *in Common Life?*

Likened to the controlling power of parental and filial love.

What is it LIKE *in History?*

Incidents in the lives of Wesley and Finney.

What is it LIKE *in Song?*

"More love to Thee, O Christ," etc.
"Come, Holy Spirit," etc.

This lodestone with which to gather illustrations for a particular lesson, "What is it LIKE?" may also be used to great advantage in securing a general store of illustrations from which those needed for any special truth can be the more readily selected. The process is the reverse of the one just explained.

In reading (1) *Scripture*, ask the question habitually over each incident, or parable, or simile, "What other Bible truth or religious doctrine in this LIKE?" In passing through scenes of (2) *Nature*, ask frequently, "What is this scenery or this fact in natural science LIKE among religious truths?" Amidst the scenes of common life, in the home, the street, or the place of business, let the question frequently be put to yourself, "What is this LIKE among the doctrines and duties I have to teach?" So in reading history and biography, and in examining songs and blackboard exercises, "What is it LIKE among Christian truths?" as a sickle, and a note-book as a sheaf-binder, will help us to gather an abundant harvest of illustrations.

Let us now glance at the divisions of eye-teaching.

I. PICTURE-SPEAKING.

A Bible scene may be so vividly described, that it becomes, practically, visible illustration, and stands before the scholar as a real picture. By a thorough study of character, customs, and geography, in Bible dictionaries and commentaries, the teacher's mind may become a stereopticon, and then throw out the *picture of the lesson* from his own mind as a vivid scene in real life, as is so often done by D. L. Moody and Dr. Talmage, whose sermons are worthy of study in this connection.

The Sunday-school teacher is to be an artist, not only in the sense that he is sculpturing human beings into a Christ-like image, but he should also be an artist in presenting vividly the truth he teaches.

The power of Macaulay, as a popular historian, is in this art of picturing. He does not state matters abstractly, but concretely, by endless illustrations and specimens. For instance, when he speaks of the Puritans as adhering closely to Scripture names in their families, he says, "They called their children Ephraim or Manasseh."

You can awaken the emotions of sorrow and benevolence by exhibiting the long bony fingers and the tattered garments of poverty more easily than by long-drawn arguments, however perfect and logical.

The power to grasp definitely a few representative details in a Bible story, and then arrange them into a living wholeness, is one of the most important features of Sunday-school illustration. Almost any teacher can thus picture the scene of a lesson by thorough study of books and pictures connected with the subject to be described. Judge Jay, of Ohio, in company at Washington, conversing with a lady who had travelled in Scotland, was remarking on objects of interest in that country. The judge described Arthur's Seat, the Carlton Hill, etc., with such peculiar power, that the lady said to him, "When did you visit Scotland?" He said, "Never."

'How can you describe these objects so minutely?" "I studied them carefully in pictures, and afterwards in print."

An examination of incidental references in *First Corinthians* enables us to picture with essential correctness a church service at Corinth at that time.

It is the evening of the Lord's day, and the *Corinthian church*, with a few who are not members, have gathered in a hall, the large upper room of Gaius' house, where they are wont to meet. Near the door stands a contribution box, marked in Greek, "*For the weekly collection*," with the words of Paul, also, "Upon the first day of the week let *every one of you* lay by him in store, as God hath prospered him." But most of those who enter are looking the other way very intently, and pass by the box without the required contribution.

The hour for opening the informal prayer-meeting and conference arrives, and one of the brethren rises and says, "I am greatly troubled to see some of our number eating at feasts with their heathen neighbours, where the meat comes from idol sacrifice I am a follower of Cephas, and surely Peter would condemn such conduct by the laws of Moses."

Another rises quickly, and says with sharpness, "I am of Paul, who teaches us that the law has passed into love and liberty; and as an idol is nothing, idol sacrifices are nothing also. Remember that Paul

taught us that "meat commendeth us not to God · for neither, if we eat, are we the better ; neither, if we eat not, are we the worse" (viii. 8).

A young student rises to speak, and says, "Let us not talk of that subject. The resurrection is a better theme for this evening. I am a follower of Apollos, who looked at everything philosophically, and 'tis my idea that the resurrection of the body is one of Paul's figures. You remember that he spoke of baptism figuratively as a resurrection. That's the way my reason interprets the matter."

An old man rises as the young man is concluding, and says with an intense look of pride, "I am the only one here who was with Christ at Jerusalem, and I have a better chance to know the truth than any of you. Let us talk about—" Here he is interrupted by a woman, who rises unveiled, and with uncovered head, regardless of the customs of the city, which make such an appearance the proclamation of a life of shame, and with shrill voice cries, "Let us women have a word, since Paul has emancipated us by his law of liberty. I'll tell you what to talk about." And she proceeds to direct and instruct the church with unwomanly boldness, and in defiance of all the customs of the day.

After her long harangue, a man rises very deliberately and profoundly, and in an oratorical manner rolls out an address in Latin, as a display of his

superior learning. He is interrupted at length by some one who starts a psalm, and chants him down. As the psalm closes, a brother rises, whose face bears the transfiguration evidence of deep spiritual life and intimate communion with God, and in rapt inspiration, under the power of the gift of prophecy, he speaks of the riches of Divine truth, and from other devout hearts in that room comes up the frequent, earnest, and sincere "Amen!" and the unconverted listeners, who have strayed in from curiosity, bow their heads in tears, and yield their hearts to Christ.

The time for the weekly sacrament of the Lord's Supper arrives, and with unseemly haste, having unwisely omitted their suppers at home, they rush and push for the most desirable seats at the table. With utter disregard of table courtesies, each helps himself to the bread and wine, and indulges even to gluttony and drunkenness, until eating and drinking give place to contentions and disputes. Suddenly the door opens, and one of the brethren appears with a Roman police officer, and causes the arrest of a brother charged with marrying his father's widow, whose case has not been investigated by the church. "Brother goes to law with brother before the ungodly," greatly to the scandal of the church, which should first have used its best endeavours to remedy the evil. The assembly breaks up in excitement, and many of them reach their homes drunken or angry, while the

few who are pure and true lie down to wet their pillows with tears of bitter sorrow. It is to correct these abuses that Paul writes the First Epistle to the Corinthians, whose two leading exhortations are (xiv. 40, xvi. 14), "Let all things be done decently and in order;" "Let all your things be done with charity."

II. Similes and Parables.

[A simile being a condensed parable, a parable a prolonged simile—both using familiar things to explain by likeness unfamiliar ones.]

The very characteristics of the mind make "the *likes*" necessary in every kind of teaching. The unknown must be taught by likening it to something that is known; the unseen must be represented by the seen.

This is the natural method of teaching. A child says, "Mother, what does this mean?" The mother replies, "You have seen such a thing. Well, what you ask about is something like that."

Modern primers teach an unknown word by placing it beside the picture of the object it represents. The picture of a dog will aid the little scholar to remember the word "dog." We used to say, "D stands for dog;" rather was it "dog (the picture) stands for D," as in the early hieroglyphics, when the picture stood for its first letter.

Half of our childhood knowledge comes in rhymes about the "likes."

"As red as a cherry, as brisk as a bee,
As brown as a berry, as tall as a tree,
As sweet as a pink, as bitter as gall,
As black as ink, as round as a ball," etc.

Try to teach a child what red is without this implied or real object-teaching, with nothing but words to describe what it is, and the child will have as poor an idea of it as the blind man, who, after a long explanation of this colour, concluded it must be "very much like the sound of a trumpet." Hold up the cherry before the child, and the lesson is learned in a moment.

III. Allegories and Fables

Allegories and fables are distinguished from similes and parables in that the former are unreal, personified abstractions and virtues acting as persons in allegories, and lower orders of nature, such as flowers and animals, acting as persons in fables.

Although allegories are not as much used as in the days of Bunyan, yet they are still very effective, and Æsop is a perpetual reminder of the power of fables in illustration.

We know of a mother who represents the naughty ways of her children by fables in which she makes mice and rats do and say such things as the children have said or done amiss, and thus kindles in the cheeks of her little ones the blush of shame, and gives a more effective representation and reproof of

the sins committed than she could by any direct rebuke.

Goethe's mother was accustomed to teach him facts about nature poetically by allegorizing earth, air, and water, as princes and gorgons, whose exploits were as wonderful as those of the "Arabian Nights," thus helping to develop in the talented child the qualities that made him afterwards the great poet and philosopher.

IV. Stories Vividly Told.

A story vividly narrated is a picture, and few scholars can carry ideas in any other way so well as in a word-picture.

Many of the most successful teachers carry a note book, in which they are constantly collecting such story-pictures for the scholars' minds.

But, in *telling stories*, truth must never be sacrificed to vividness, as it will be if there is not careful study and preparation.

A youthful clergyman, while dealing with the parable of the prodigal son, was anxious to show how dearly the parent loved his child. He dilated on the killing of the fatted calf, and then said, with tears, "I shouldn't wonder if the father had kept that calf for years, waiting the return of his son." Thus did the young parson make the calf into a bull.

It is said that another minister portrayed the history

of Jonah after the following vivid, if not veracious, style: "I seem to see Jonah passing along the road I seem to see him enter the ticket-office, buy his ticket, and pay for it. I seem to see him walk upon the vessel. I seem to see them lift their anchor, and the stately ship moves grandly out upon the broad Atlantic."

V. Stories Represented.

Many stories may be made a little dramatic, or at least more vivid, by showing some prominent object mentioned in them, or representing some act of the story, while it is being told.

The Rev. C. H. Spurgeon, in his lecture on "Eccentric Preachers," relates the following of Billy Dawson. On one occasion Billy was preaching about David's encounter with *Goliath*, and after picturing vividly the challenge of the Philistines and the defiance of David, he took out a pocket-handkerchief, and having made a sling of it, he put in an imaginary stone, and flung it with such apparent reality and force that, just as the stone was supposed to leave the sling, Sammy Hick, the village blacksmith, fairly carried away by his feelings, shouted, "That's right, Billy; now, hoff with 'is 'ed!"

In telling the story of *Joseph's message to Jacob*, a piece of brown paper (which will represent parchment) may be cut into a foot square, and rolled up as a

Jewish scroll on a round stick, with this letter written upon it, to be read after the scroll is described and the circumstances narrated. (Gen. xlv. 9, etc.)

"EGYPT, 1706.

"JACOB ISRAEL,—Thus saith thy son Joseph: I am yet alive. Come down to me; tarry not; and thou shalt be near to me, and I will nourish thee.

(Seal) "JOSEPH, *Lord of all Egypt.*"

This letter should be written with the lines slanting very much, as the slant in the lines of Jewish letters denotes love.

So simple a matter as writing the words indicated in the frame below on a card, and taking them out of a wallet at the appropriate moment, in telling the story, will greatly intensify the attention and interest of all who are listening, by enlisting the important help of the eye.

A Christian boy, when some other boys asked him to go into an evil place, said, "No, boys, I've got positive orders not to go." They said, "Nonsense; what are your orders?" And he took a little card from his wallet, and read the words of the Bible that were printed on it (showing card):

"ENTER NOT INTO THE PATH OF THE WICKED. AVOID IT, PASS NOT BY IT, TURN FROM IT, AND PASS AWAY."

So he was saved from temptation; and so we can be, by courage, prayer, and the Bible.

VI. Object-Illustration.

We will glance briefly at four questions in regard to it. 1st, what is its distinctive character? 2nd, when should it be used? 3rd, where shall suitable objects be found? 4th, how is an object-illustration to be conducted?

What is the distinctive character of religious *object-illustration?*

All are familiar with the object-lessons of our day-schools. There an object is studied for its own sake as an end, and the lesson is perfect when all the qualities of the plant, fossil, or mineral, are thoroughly known. In the Sunday-school, on the contrary, an object is studied merely as the means of suggesting or symbolizing a truth, and only those qualities of the object are to be noticed that may help to illustrate the truth, after which the object should be removed from sight and thought.

The use of objects in secular schools is called object-teaching; but in Sunday-schools it should be called object-illustration.

The most perfect religious object-lesson is like a mirror, itself but little noticed, while it reflects some great truth. I passed by a lake one calm summer evening, and, looking into it, saw the heavens with the

moon and stars reflected there. I hardly thought of the lake. Type of the perfect object-illustration,—a mirror—the object almost unnoticed, but the truth brought vividly before the mind.

When should object-illustration be employed? Frequently, as in the teaching of Jesus, but only when it can be used naturally as an illustration, never when it would be merely an exhibition.

Where shall objects for lessons be found?

Generally not in books and magazines. David in Goliath's hat or Saul's armour would not seem more out of place than some teachers who follow others' methods too literally, as for instance that young clergyman, the son of a prison chaplain, who used one of his father's sermons before his village audience without previously reading it, and suddenly, when too late to turn aside, found himself uttering the sentence, "Some of you are going to be hung, and many more of you ought to be."

Published object-lessons should be studied chiefly for principles, for the "how," not the "what."

But for gathering object-illustrations, "the field is the world." A hundred may be gathered in a few moments, within arm's length of our every-day life.

I take out my diary, with its space for every day in the year; this may illustrate the past and future, the records we are making and are to make in God's *book of memory*.

Thy watch is a text to teach three great truths. First, the *heart must be right* if we would have the conduct right; illustrated by the connection of the mainspring and the hands. Second, *God the Creator* is illustrated by the curious mechanism of the watch, which shows the evidence of plan and ingenuity, and hence we know it had a maker, and did not become what it is by chance; so evidence of design in the natural world and in our bodies declares a Creator. Third, the *soul can live without the body*, illustrated by putting the watch in one hand out of sight, and the case in the other; and yet, although out of sight and separate from the case, we know by the ticking that the watch is still going. A little child, after hearing this object-illustration, went home and told his mother that "his little thought would tick after he was dead."

I take a handful of coin from my pocket; this may be used in telling the story of *Joseph sold by his brothers*, or of *Christ sold by Judas*. On this five cent-piece is the motto, "In God we trust;" this may be used as a text to show *God's care of the nation*. These railroad tickets, with a name signed to them, pass me from one city to another; so by Christ's name we are enabled to go to heaven. This counterfeit currency promises great things, but is worthless; this may be used to illustrate the world's false promises of happiness.

This bunch of keys is a good object-lesson of God's

promises. Bunyan's story of the "key of promise" suggests the thought that every promise of God is the key to unlock some "doubting castle" from within or some treasure house from without; to unlock heaven, or lock up hell. The watch-key, daily used, suggests the promise for every day, "As thy day, so shall thy strength be;" the trunk key, "Lo, I am with you alway;" the house key, "Thou shalt keep him in perfect peace;" the church key, "Draw nigh unto God, and He shall draw nigh unto thee;" the safe key, "He that soweth bountifully shall reap also bountifully;" the skeleton key, that fits many locks, "The Lord will provide."

All these objects can be found in the pockets of almost any teacher.

As Toby Veck listened to the chimes as to a living voice, and little Nell's friend heard gentle whispers in the flames of his forge, so the teacher who looks and listens for object-illustrations will find them in the commonest things.

To Shakspeare, every flower was the home of a "midsummer fairy;" to Byron, "every mountain-top had found a tongue." To Tennyson, every tree is a "talking oak." To Longfellow, "the voiceless lips of flowers" are "living preachers." Whittier says that "such music as the woods and streams sang in his ear he sang aloud." So the Sunday-school teacher should have this "open eye and ear," that every bell,

and flame, and mountain-top, and tree, and flower, and stream may be interpreted, and their God-sent messages understood. Like the servant of the prophet, if our eyes were opened, we should see the mountains and fields full of the messages of God.

How shall object-lessons be prepared and taught?

In answering this most important question, there are three suggestions for the preparation and four for the teaching.

In the preparation:—

First: "Search the Scriptures" by means of the concordance and other helps, for all the Scripture passages that may in any way be connected with the object.

Second: The attributes and uses of the object should be ascertained by a careful analysis. A teacher who fails to do this may be embarrassed and surprised by unexpected developments at the time of teaching.

A true story is told of a Roman Catholic priest, who, some years ago, entered a pulpit in Germany, carrying in his hand a walnut, his intention being to use it as an object-illustration of what he was about to say. Holding up the little nut in full view of his crowded audience, he began in a loud and boasting tone: "My hearers, the shell of this nut is tasteless and valueless; that, my friends, represents Calvin's Church. The skin of this fruit is nauseous and dis-

agreeable; that is the Lutheran Church. And now, I will show you, in the kernel, the Holy Catholic Church." Suiting the action to the word, he cracked the nut, and behold its kernel was rotten.

Third: Study the true analogies between the object shown and the truth to be taught.

In 1 Kings ii. 34, 35, we have the case of an object-lesson that sounded very well, but the analogy failed to hold good. Instead of pushing the enemy back with their horns, Israel was tossed on the horns of the enemy.

An ignorant preacher took as his text, "Thou makest my feet like hen's feet," and used the imaginary analogy of clinging to the roost to illustrate clinging to Christ

In the teaching:—

First: By means of careful questions, get the scholars to mention those qualities of the object that should be noticed.

A teacher should expect peculiar answers at times, and take them good-naturedly, without being disconcerted, and, if possible, turn the answer to account. Miss Hattie Morris, of New York, was once trying to teach the fact that the brothers of Joseph lied by bringing a bloody coat to their father, although they said nothing false. She asked, "Can a man lie in any way but by his lips?" One little boy replied, "Yes; lie on his back." Miss Morris, as soon as the laughter

subsided, replied quickly, "Yes, some people do lie on their backs; I have seen people going along the streets in clothes they could not pay for, and young men who did not pay their washerwoman; they were *lying* on their backs."

Second: Call attention to the Scripture passages, and have a part of them, at least, memorized.

Third: By questions and explanations make the analogies between the object and the truth clear, and then remove the object from sight.

A clergyman explained in an address to the children, the truth that ministers of Christ are the salt of the earth. After he had shown the value of salt in its keeping food from spoiling, he told of the good work of ministers in aiding to preserve the world from total corruption.

The children understood both parts of his address, but they could not put them together properly, as the speaker had failed to bring out the analogy and application. When he concluded with the question, "Why, then, are ministers called the salt of the earth?" they answered, not unnaturally, "Because they keep victuals from spoiling."

Fourth: Impress the truth deeply upon the heart, and always close with personal application and prayer. One should always be careful that the truth shall reach the scholar's thoughts more deeply than the object, the latter ever keeping its place as a fore-

runner simply, and crying, "The truth that cometh after me is greater than I."

As an example of an object-lesson we have found the following effective :—

These *four biscuits*,* one in the shape of a diamond, another a cross, another a star, another a heart, given me by one of my little friends, were too sacred to eat, and so here they are in this pigeon-hole. In bringing them home, the stamp of the name was accidentally broken out of the cross, and the heart, which had no name, was broken on one side. The star and diamond biscuits were perfect. Let me try to get a sermon out of these by questioning my little friend Alice, who happens to be in my study for a few minutes this afternoon. What are these? "Biscuits." What do you see on this star biscuit? "Dots." What else? "Letters." What do you think the letters spell? The name of the man that made it." When do you think the name was stamped on it—when it was soft, or after it was baked? "When it was soft." If they had tried to stamp it when it was hard, what would have happened? "They would break it." [Put it aside out of sight.] Whose name ought we to have written on our hearts? "Jesus's." When ought it to be written there—when we grow old, or when we are children? "When we are children." When is it *easiest to love God?* "When we are children." The Bible says if

* Biscuits often called crackers.

we are good we shall shine as the stars. [Show star biscuit.] Now repeat with me, "Shine as the stars for ever and ever." Now, you see this cross biscuit looks bad because the name is broken out. We must never lose the name of Jesus from our hearts. And this heart biscuit has no name. Could we stamp a name on it now? "No; it would break." How sad that any heart should not have a Jesus in it! Christ says that we shall be His in the day that He makes up His jewels. [Show diamond biscuit.] Jesus loves those that He saves better than His crown or His throne. They are His jewels. [Incident of the mother of the Gracchi.]

VII. Map Teaching.

Little need be said in regard to the use of *maps*, as they have been long and widely used in the Sunday-school.

It would be an improvement, perhaps, to the present method of hanging maps, if they were all hung at the most central point for the eyes of the whole school, only one being unrolled at a time, that one, of course, being the one which gives the geography of the lesson. Besides this, every teacher should have a portable Atlas for his own class. Besides their use for ordinary geographical reference, maps may be used for Bible lectures and reviews. In the latter case, by pointing to the waters, mountains, and towns

associated with the last three, or six, or twelve months' study, and asking questions as to the events associated with these geographical points, and giving such explanations as may be required, the facts learned will be strongly impressed on the mind with the help of the eye.

We give the following suggestions for a catechetical and descriptive Bible lecture, with the map of Palestine. Subject: "From Dan to Beersheba." Show the position of "Dan and Beersheba." Divide the school, two Sabbaths before the lecture, into three travelling parties, one of them to go from BEERSHEBA to the Mediterranean coast, and then up the coast to Sidon, and across to Dan, studying all incidents of Bible history associated with any of the places through which they would pass, as Gaza, (Samson, Philip,) Joppa, (Peter,) Cæsarea, (Peter, Paul, etc.,) Mount Carmel, (Elijah, Elisha,) Tyre, (Solomon,) Sarepta, (Jesus,) Sidon, Mount Hermon, Damascus, (Paul,) DAN.

The second party to go from Beersheba across to the Dead Sea, (notice Zoar, Sodom and Gomorrah, Edom, Moab, and Mount Pisgah overlooking the whole;) then up the Jordan (notice its crossing by the Israelites, its waters parted by the prophet's mantle; Jericho, a little way from its banks, whose walls fell, waters were healed, etc., the brook Jabbok that flows into it, Jacob's wrestling-place) to the Sea

of Galilee, and coast along its western shore, stopping at Gadara, (demoniac;) then up to the continuation of the Jordan, through to the waters of Merom to Cæsarea Philippi, (Jesus,) and across to Dan.

The third party to go through the centre of the country from Beersheba to Hebron, (Abraham,) to Bethlehem, (David, Ruth, Jesus,) to Jerusalem, (see Bible Dictionary, etc.,) to Mount of Olives, (Gethsemane, Ascension, David's retreat, etc.,) to Bethany, (Lazarus, spikenard, etc.,) to Bethel, (Jacob, etc.,) to Gilgal, (Joshua,) to Shechem, (Jacob's well,) stopping to climb Mount Gerizim, (Samaritan temple, blessings and curses,) and Mount Ebal to Samaria, (God's deliverance, etc. ;) to Dothan, (Joseph,) to Mount Gilboa, (Saul, etc.,) to Nain, (Jesus,) to Nazareth, (Jesus,) to Cana, (wine,) to Mount Tabor and Mount of Beatitudes ; then to the lower part of the Sea of Galilee, and up the eastern coast to Tiberias, (miracles,) Bethsaida, (miracles,) Chorazin, (curses ;) then across the sea, recalling the voyages of Christ and His apostles, (the two storms, two draughts of fishes, etc. ;) then across the country to Dan.

Teachers and scholars having studied their Bibles and Bible Dictionaries, with their maps, and being prepared to make these three trips, with a knowledge of all the historical associations, the lecturer, with pictures, relics from the East, and incidents from books of

travel, can make these journeys very interesting and instructive. A similar lecture can be made with the map of the Israelites' Journey, called "From Rameses to Jerusalem;" and another on the map of the Journeys of St. Paul, called "From Damascus to Rome."

VIII. Picture Teaching.

When our parlours are full of Bible *pictures*, and scarcely a scene in the Bible has not been represented by some master hand, it is strange that Bible pictures have not been used more extensively in Sunday-school teaching. Every teacher should have a picture scrap-book. The illustrated papers will frequently give him a picture that may be used at some time to illustrate Bible truth.

Correct pictures will be found the clearest and most popular commentaries on many passages of the Bible, but incorrect pictures are much worse than none. Many of the pictures of the great masters come under this latter classification. One of Raphael's cartoons represents the second miraculous draft of fishes after Christ's resurrection. The picture has the eleven apostles standing in a line, with full dress of bishop's robes, and Peter at the head of the line receiving from his Master a huge key. John's Gospel tells us that only seven of the eleven apostles were present, and they had on fishermen's coats, and were dripping wet.

In one of the *illustrated Bibles* there is a picture of the woman anointing the feet of Jesus, and wiping them with her hair. The company are represented as seated at a modern table, and their feet, of course, are under the table. The picture represents Jesus as twisting His feet around to the side of His chair, and the woman at His side anointing them.

Copies of the most famous Bible pictures in the world in half-tones, cabinet size, 6 x 8 inches, can be had of the publishers of this book at the nominal cost of one cent each.

IX. The Sunday-School Blackboard and Teacher's Slate or Note-Book.

The *blackboard* excels the other forms of eye teaching, in convenience, availability, and cheapness. Description and stories require more time to introduce a thought into the mind through the ear than does the blackboard exercise with the shorter path through eye-gate. An object-lesson, as a rule, can be used but once; the blackboard may be used again and again without sameness. A picture has but one surface, and that is soon familiar; the blackboard presents a new surface, a new picture each time it is used. Maps are expensive, and many schools cannot afford more than one; the blackboard may be made

a series of maps, each of them new, and with special emphasis on the scene of the lesson.

WHAT'S THE USE?

is the question that rises to many lips when the blackboard is mentioned. It is at once classed by some among the ingenious works of magic, and considered as an eccentric intruder among the helps to religious teaching. In order to answer this question, "What's the use?" let us prefix two letters to the last word, and notice a preliminary question :—

WHAT'S THE ABUSE?

The chief *abuses of the blackboard* cluster around the idea of making an exhibition of it rather than an illustration by it.

A coloured preacher in the Indian territory told his audience a few Sabbaths ago, that he would "read a chapter, and then try to flustrate (illustrate) it." Apparently the same thing is often attempted outside the Indian territory.

The blackboard is related to the truth that is to be

aught, as *John the Baptist* was related to Christ. It should be only "a voice," itself unnoticed, while its message fills all hearts, "preparing the way of the Lord." This thought is embodied in decayed sculpture at Melrose Abbey. Above the beautiful stone foliage at the south door is a niche in which an image of Christ formerly stood, and beneath it there still is seen a half-length figure of John the Baptist, looking reverently up to the Master above him, and drawing all other eyes to the same place, and away from himself. Under it is written, "Ecce Filius Dei" (Behold the Son of God). No better representation of the true mission of the blackboard in the Sunday-school could be given. It must point away from itself to Christ, not leading men to say, "how skilful!" or "how beautiful!" but rather, "how true!"

A preacher drew an outline on the blackboard of the cross and Joseph's tomb, opened after the *resurrection of Christ*, with only the word "Christ" printed beside it. (None but a real artist should ever attempt any other than a word-picture of the Son of God.) He vividly described as he roughly outlined the scene. A child went home to his unconverted father, and said, "I seemed to see Jesus standing right there—oh, so plain!"

In the use of the blackboard the same law holds as in the other departments of church work: "The letter killeth, but the spirit giveth life."

But *materializing truth* is not peculiar to the blackboard. There is danger of it in verbal as well as visible illustrations. A little four-year-old boy had been told that Jesus was ever near; that He walked beside us every step of the way, and held our hands in His. At night, when his mother was putting him to bed, he thrust his little hand through his sleeve, and rubbing it on his nightgown, as if to rub away something uncomfortable, asked, "Mamma, does Jesus lead us all about by the hand?" She replied, "Well, He stays very near us, and mamma thinks it is very kind of Him to be willing to guide us." "But I don't like it, mamma; I don't want Jesus' hand sticking to my hand all day long." He was not yet cured of his baby habit of sucking his thumb, and his mother could understand the secret of his inward resistance.

A little fellow who enjoyed his ball in the house did not like "to throw it as high as ever he could" out of doors, "Because," as he said to his mother, "you know I might hit God right in the face and eyes." And he added, "Of course I couldn't dodge Him if I couldn't see Him!"

Another class of blackboard abuses arises from incorrect drawing or incomplete explanation.

Yet another class of abuses may be included under the term "*complicated follies* and false *emphasis.*" Here are several published specimens:—

THE TREE.
BRANCHES.
FRUIT.

THE MOB.
APOSTLES.
EARTHQUAKE.
JAILOR.
BAPTISM.

Here the word "The," the least important of all, is made most emphatic to the eye.

W I OR H A T ?

Apply this question to the following exercises on David and Goliath :—

THE P
HILISTINE CHAMPION.
USILLANIMOUS ISRAELITES
LUCKY SHEPHERD BOY.
ONDEROUS ARMOUR.
ICKED.
EBBLES.
ROUD GOLIATH.
IOUS DAVID.
ROVOKED GIANT.
ROPHESYING LAD.
ROMPT ATTACK.
RONE PHILISTINE.
REVAILING CHAMPION.
ENETRATING SWORD.
ARTED HEAD AND BODY.
ANIC-STRICKEN HOST.
ÆANS OF VICTORY.

"The true test," says *The American Sunday School Times*, "of a suggested outline of any Bible lesson, or other statement of truth, is in its value apart from its alliterative or acrostical structure. The rule in blackboard lettering should be, as large letters give emphasis and prominence, they should never be used except where they make up an important syliable or

word or phrase that needs to be emphasized, or when they legitimately help the memory in an acrostic or initial exercise, without destroying the logical outline of the lesson."

Erasing "ab," and leaving the question as at first,

WHAT'S THE USE?

let us now notice the simple and practical *uses of the Sunday-school blackboard.*

LOOK.

By printing this brief word, any one can collect the attention of an audience in a moment, or by simply raising a piece of chalk to the blackboard, without making even so much as a dot.

The first use of the blackboard, then, is

To Collect Attention.

This Sunday-school tax of *attention* is one of the hardest taxes to collect, but it can be quickly and effectually gathered by the simplest touch of the chalk to the blackboard.

THE SECOND USE OF THE BLACKBOARD IS AS A BULLETIN.

Use it for special *announcements.* Much time is unnecessarily wasted in calling attention to the various matters connected with the economy of the school. The proper use of the blackboard here will greatly aid order and quiet. For example, how suggestive would be the display of a board neatly lettered, as follows:—

MISSIONARY COLLECTION NEXT SUNDAY!

FREELY GIVE! FREELY GIVE!

A third use of the blackboard is

TO AID THE MEMORY.

Three words represent the laws of successful *memorizing*:—interest, attention, exercise. All these laws are pre-eminently fulfilled in blackboard illustration. When a pastor or superintendent lifts the chalk to the blackboard, interest is awakened, attention is secured, and the mind is exercised in curiosity as to what is coming next, and what is to be the meaning of the completed work. Each word written on the blackboard is written at the same moment upon the memory of those who follow the movements of the chalk.

FORGET NOT ALL HIS BENEFITS.

Forget that sentence if you can.

Fig. 1.

Another simple use of the blackboard is

To Explain the Truth.

A Sunday-school had been studying the parable of the wise man's house on the rock, and the foolish man's on the sand. Most of the scholars were familiar with the story, but had not realized it. The outline of the two houses was then put before the eyes of the school, and the parable explained. A thrill of new interest was felt, and one expressed the feelings of all when he whispered, "Oh, I see!"

A striking instance of the value of the blackboard as a means of explanation was seen in the lesson on *Gideon's Victory*, prepared by the famous war correspondent of the "Boston Journal," Mr. C. "Carleton" Coffin, for the "Congregationalist" in 1875, in which he introduced a map of the scene that was self-explanatory (Fig. 1), and showed more to the eye in a moment than an hour's teaching could have shown through the ear. Most lessons might be thus lighted up and explained by using the blackboard or slate, presenting a map of the scene or some other outline.

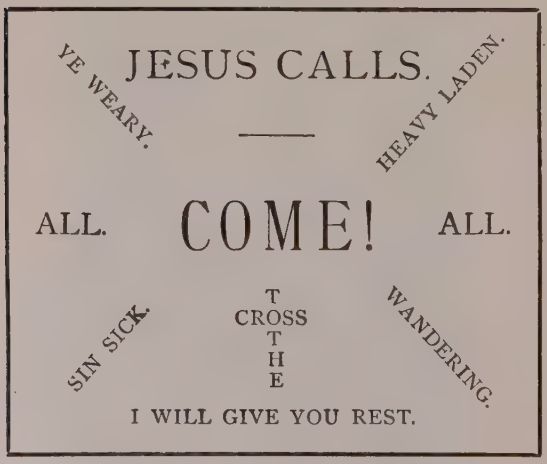
Another practical use of the blackboard is

To Condense Thought.

When we wish a message or resolution condensed into the fewest possible words, we say, "Please put it in writing." When we send messages by telegraph, knowing that there is an extra charge for more than

ten words, we learn how much can be said in ten words.

"Blackboarding" is Sunday-school telegraphy, the blackboard being the battery, the crayon the key. One who uses the blackboard learns *condensation*, how to put outlines, facts and thoughts in the briefest and fewest words, as in the following, giving Christ's *invitation*:—



Another simple use of the blackboard is

To Emphasize Truth.

There is a great *emphasis* in putting the truth, whether on board or paper, "down in black and white."

"BEHOLD, I STAND AT THE DOOR, AND
KNOCK!"

This message will be photographed in an instant upon the heart and memory, and cannot be forgotten.

Various degrees of emphasis are indicated by the size and position of words. A word in large capitals or a word having a whole line is made especially emphatic, as seen in the following :—

WHATSOEVER
THE LORD
HATH SAID UNTO
THEE,
DO.

"Whatsoever," "thee," and "do," are made emphatic by position ; "the Lord," by size of letters.

Emphasis, with pleasing variety, also, may be secured by the judicious use of coloured crayons. While yellow and white are the only colours that are clear and distinct when used alone, every colour may be brought out by making block letters, in which two colours are used in appropriate combinations,

as blue with white, yellow with green, blue with light brown, blue with red, and in general a light colour with a dark one.

Another practical use of the backboard is to

Review the Lessons,

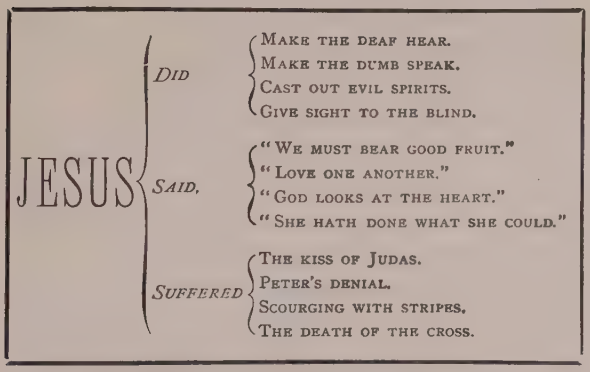
to draw from the scholars the information already imparted to them by their teachers. In most cases the *review* exercise should not be written or printed on the blackboard before the time when it is to be used, except, perhaps, a few catch words and initials. Questions should then be asked, and the answers briefly indicated with the chalk, until the exercise is complete. Lines, dots, and letters will often be sufficient to hold the attention and impress the thought. Difficult exercises must generally be written before they are required; but all that can be drawn from the scholars by questions, and readily delineated or printed, should be left to the time of using the exercise. This will allow one to take advantage of curiosity which delights to witness the creation of a thing.

In an acrostic exercise, the acrostic letters may sometimes be put on beforehand; in a table exercise, the outline of the table; in a cancelling or erasing exercise, that which is to be cancelled or erased; in a map exercise, the simple outline without the points of interest indicated.

In this book the exercises are usually given as they

would appear when completed. It is intended that each exercise should be developed, by questions, point by point. The following—

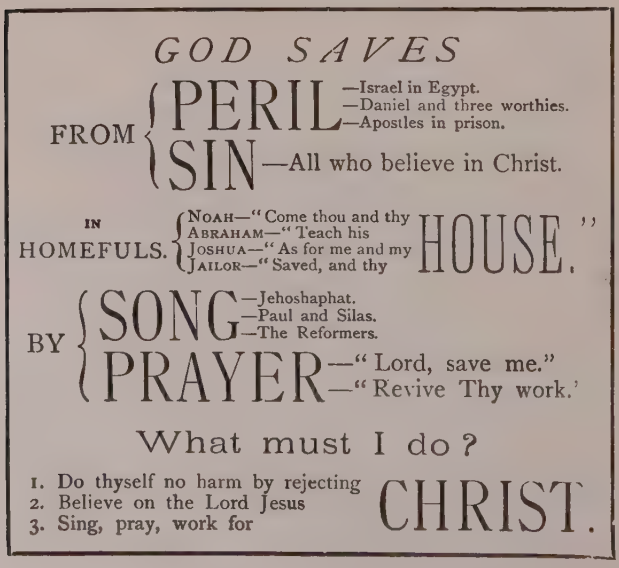
Review of the Life of Christ,



taken from the "Sunday-school Chronicle," will show the development of a blackboard exercise. The process would be essentially the same for the review of one lesson, or a month's work, as for a quarter's, as in this case. First, the superintendent asks, "About whom have we been studying these three months?" He prints the answer, "Jesus." Then he says, "We want to recall what He 'did,' what He 'said,' and what He 'suffered.'" Accordingly he prints these three words in the relative positions indicated. "Now, what did Christ 'DO' in the lessons we have studied?" From one and another the various answers come,

helped, perhaps, by a hint or two from the superintendent. "Now, what were some of the sweetest things that Jesus 'SAID' in these lessons?" The answers are epitomized into the fewest words on the blackboard. So also with the third point. Each answer under all three points is explained, illustrated, and enforced, and appropriate songs are interspersed to vary the exercise.

The method of conducting the blackboard reviews of single lessons may be illustrated by the following on the lesson of "*Paul and Silas in Prison*," Acts xvi. 22—34. [Unless a blackboard is very large, both sides will be needed for this exercise.]



At the beginning of the review, nothing is upon the board except the words, "God saves," "From," "In," "By." The superintendent says, "In this lesson we see God's power to save both His followers and His enemies. What did God save His apostles from?" "Yes, from prison, or in general, from 'peril.'" (Prints it.) "Mention some other instances in which God rescued His people." The answers include "Israel in Egypt," "Daniel," "Three worthies." These, with "apostles," are written as indicated. The superintendent impresses the thought of God's care and power to help. "But God saved some in that prison who were not His followers. Who? From what?" "Yes, from 'sin.' (Writes.) Who else does God save from 'sin'?" (Writes reply,) "All who believe in Christ." Illustrates what it is to believe in Christ. "Was any one saved from sin but the jailor?" "Yes, God saved a *homeful*, as He has done so often in Christian history." (Write "homefuls.") "Now mention some other cases in the Bible where a whole household served the Lord." The cases of "Noah," "Abraham," and "Joshua" are mentioned, and with the "jailor" are written on the blackboard with the indicated texts. The superintendent asks, "What means that were used in the prison does God often use to save men?" Writes down the answers, "Song," "Prayer." The case of Jehoshaphat and the songs of the Reformation are

used as illustration, and noted on the blackboard. "What two kinds of prayers are we to use?" (For ourselves and for others.) "I will write one of each." (Writes, "Lord, save me," and "Revive Thy work.") "Now comes the practical question for us, as well as the jailor, What must I do?" The three points are written, then emphasized and illustrated for both Christians and the unconverted. The blackboard is especially valuable for quarterly reviews.

The Books we are Filling.

The most pleasing and effective plan for *quarterly review* we have ever tried is to draw a shelf of twelve

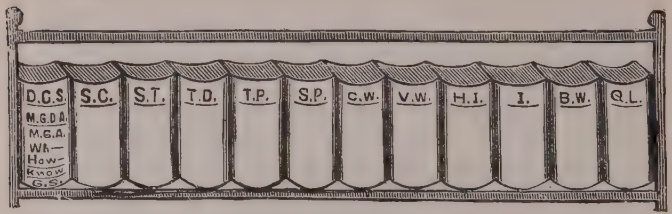


Fig. 2.

books, as above, at the beginning of the quarter, on the blackboard, and each Sabbath fill the back of one book with initials representing the chief points of the lesson, which are to be reviewed again and again through the quarter. Fig. 2 represents the appearance of the shelf at the close of the first lesson of the third quarter of 1876. The first row of initials

found on all the books represents simply the *titles* of the lessons, "David's Charge to Solomon," (D. C. S.,) etc. The second row gives the *topic*, or central thought of the lesson in each case, "M. G. D. A." representing "Ministry to God Divinely Appointed." The next set of initials on each book gives the *outline* of the lesson. In this case, "M. G. A. Wh. How" represent "Ministry to God Appointed,—Why—How?" Next in each case the first one or two words of the *Golden Text* are indicated, "Know" standing for "Know thou the God of thy father," etc. The last item is the *doctrine* of the lesson, "G. S." signifying "God a Sovereign." Each Sunday's closing review fills up an additional book, the previous book having first been reviewed as quickly as possible. We would suggest this plan, with whatever minor modifications any superintendent or pastor may see fit to introduce, as a simple and effective method of gathering up at the quarterly review the memorized portions of the lessons. Practical thoughts about the record of our heart-life and the *Book of remembrance* will be suggested.

The outline of a door (Fig. 3), by C. B. Stout, wil afford an effective outline for a review of the Golden Texts or central thoughts of a year; indicating them by abbreviations, and accompanying them with brief illustrations of song and story, and connecting all with the thought of doors of the heart, *doors of salva-*

tion, and doors of opportunity, opened or barred, entered or neglected. Illustrations will be suggested by door

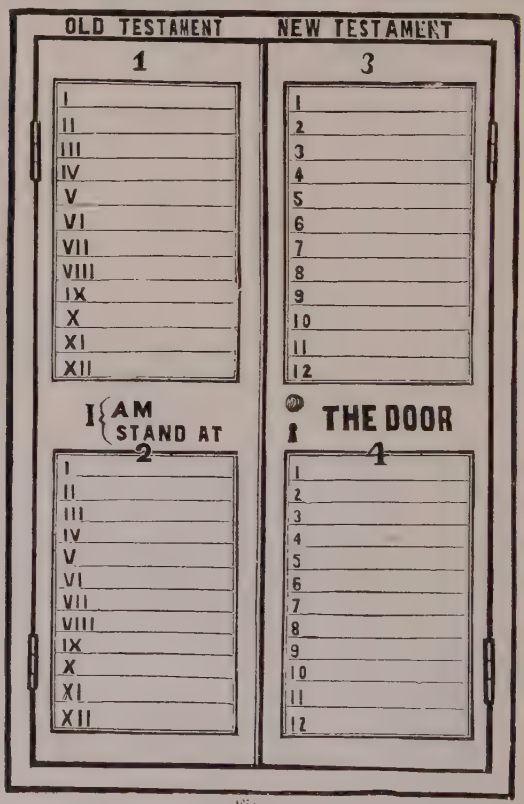


Fig. 3.

to ark, sheepfold, cities of refuge, heaven, door to the bridal feast "shut," with song "Too Late," etc. At

close, erase all except perpendicular centre and cross piece of the door, leaving the cross and the words—

I { AM / STAND AT } THE DOOR.

As the closing expression, urge all to enter the "open door set before them," the salvation by the cross through which we come to God.

Materials wanted for Blackboard Teaching.

A large revolving blackboard is, of course, the best. It affords a great advantage in that the exercise on one surface may front the school during the lesson, and another exercise may be held in reserve on the hidden side for the closing review. Often it is well to have a simple exercise on the front, such as a motto or a word exercise; a symbol exercise or outline exercise being kept on the reverse side until the other has been used. Some carpenter interested in the school will sometimes make such a blackboard at a low price, but its great usefulness will be an ample reward for an extra effort to obtain it. Those who are building new churches should put in a fine wall blackboard. If neither of these can be had, a poor one is far better than none. Then a good eraser, a long stout rule, a good pointer, and a box of coloured crayons, will make an outfit. White *crayons* should generally be used, but other colours sometimes add

greatly to the variety and strength of expression. By gaslight, yellow crayons are most distinct. Use round chalk for writing, square chalk for printing. "Bear on! Speak loud to the eye." A free and offhand way of writing and printing should be cultivated.

An inexpensive substitute for a blackboard is the Carbon or Blackboard Paper, which may be purchased in sheets for a few pence, and fastened upon a wall or an easel.

Yet another adopted in America is a

Paper Blackboard,

whose construction is described as follows, by a leading Sunday-school worker:—

Take a good heavy article of Manilla platting paper, such as comes in rolls, about forty-two inches wide. Cut about an inch larger each way than you want your board. Wet the paper with water till moistened through and through, and fasten it on a frame made like a window sash, without any cross-bars. Tack to the outside edges of the frame, just as picture cloths are fastened. In putting the paper on the frame, stretch it as tight as the strength of the paper will permit, keeping the paper square. When dry, it will be as tight as a drum-head.

When dry, the paper is ready to receive the paint.

I use for mixing paint, shellac varnish, which is made by dissolving about one and a half pound of gum shellac in one gallon of alcohol, and letting it stand a few days. Mix with this varnish sufficient colour to make a thin paint, and add a small quantity of flour of emery, say two ounces to the gallon. This will give a slate surface to the board. If the paint is too thick, thin it with alcohol. Use whatever colours you may think desirable. For black, use the best of lamp-black; green, red, blue, or any other colour, may be had; but black is the best for all general purposes. A dark green or a blue makes a very pretty board for some work.

This kind of paper can be used very well without any frame. I have a board made of it some eighteen months ago, painted black on one side, and green on the other. It has been in frequent use, and is as good as new. It has a strip of wood tacked to the upper edge and one to the lower edge, so as to roll up like a map. If the emery makes the board too rough, add one or two coats of the paint without the addition of the emery. If flour of emery cannot be had, rotten-stone or pumice-stone, if finely pulverized and sifted, will do very well. Use a fine sand-paper to smooth the board down after each coat of paint. I usually spread three coats of paint on the paper. It dries almost instantaneously.

Charles B. Stout says that a blackboard should not

be black at all. "Boards coloured a sea-green," he says, "are very agreeable to the eye, and afford a fine ground for chalk and crayon. On boards of a delicate sky-blue the chalk shines with almost dazzling whiteness."

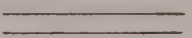
Manufacturers of blackboards say that while this is so when a *blueboard* is new, it soon becomes blurred, and is then less distinct than the black. If one should use the blue, it would doubtless be necessary to wash it before each use, and frequently remove the liquid slating or colouring.

J. B. Phipps, of Baltimore, gives the following suggestions on

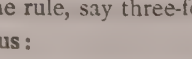
How to Make Letters.

"The plainest letter is generally the best, and one of the easiest *styles of letter* to make is called the block letter.

"*How are they made?* If the word or sentence is to be written on a straight line, place the ruler against the board, and draw the crayon faintly on each side of it; that will make two parallel lines three inches apart, thus:



"Next, lower the rule, say three-fourths of an inch, and rule again, thus:



"The upper and lower spaces enabled you to make the top and bottom of the lines even and of the same size.

"Say the word to be written is L O-V-E. Remember that the parallel lines just ruled always make the top and bottom of the letters, and to complete them the down lines only have to be made. (Fig. 4) The heavy lines show the down lines. Letters made with one coloured crayon, and shaded with that of

Fig. 4.

another colour, are very prominent; for instance, yellow letter shaded with red. Be careful to make the shading on the same side of each letter.

"Another way to make showy letters is to make them regardless of proportion, in all sorts of irregular shapes. See the word *Divine* in the diagram. The letters look best shaded.

"To write words in a semicircle, make guiding lines by fastening a piece of crayon to the string; with the left hand hold the string against the board, and with the right hand describe the circle. (Fig. 4.)

"Broad letters made with the side of the crayon show well. See the word *Peace*.

"Letters written as in the word *Purity* are not difficult to make.

"Use the string in making letters with curved lines. See the word *Good*.

"A bold, vigorous stroke always looks better than a weak, timid one, even though not so true."

Rev. J. F. Clymer says aptly and earnestly, "Any man who has influence enough to receive the votes of any company of men and women to be the superintendent of their Sabbath-school has *ability* to use the blackboard if he only has *willingness* to use it in this simple, unostentatious way. The plainest sort of a man, with the lesson in his head and heart, baptized with the spirit of self-forgetfulness, whose only aim is to impress God's truth on youthful hearts, will do more with his rudest chalkings than the skilful blackboardist with his perfect diagrams, but without his Christly spirit and aim. Here, at least, *heart* is greater than *art*."

The Slate,

to the individual teacher, is as helpful as the blackboard to the pastor or superintendent. All that may

be said of the advantages of the blackboard to the school may be said of the *slate* in regard to the class. Every teacher who can write a plain hand, even though unskilful with the pencil, may use the slate with great profit.

If the lesson is descriptive, make a frame by drawing four lines, and then put within it the objects mentioned in the lesson—straight marks for people, squares for houses, crosses for trees, and acute angles for mountains. These, with the imagination of the class, will make a picture which will fix a lesson in the mind so that it will never be forgotten.

It would be a profitable investment for a Sunday-school to buy for all its teachers silicate slates large enough to give a foot square of surface when opened, and have the superintendent in the teachers' meetings suggest maps, outlines, etc., for the teachers to use on their slates in their classes, in addition to what might be held in reserve for the general blackboard.

The blackboard exercises given in this book may be used with equal appropriateness on a teacher's slate.

Every scholar also should have a slate to make a map of the scene of the lesson, written answers to special questions given out on the previous Sunday, written epitomes of the home readings or some other part of the lesson, etc.

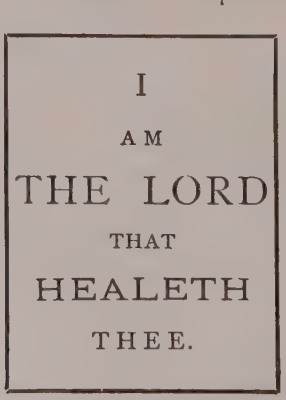
A classification of blackboard exercises will now follow, arranged in a natural order from the simplest to the

most difficult, from the simplest motto to the more elaborate outline exercise. Enough are given under each class to show distinctly what we mean by its name, and to suggest many others.

1. The Motto Exercise.

The simplest form of blackboard exercise is to write or print the Golden Text, or a religious precept or proverb, or some motto or watchword, on the blackboard. By breaking it up into short lines, emphasizing important words by colours, large capitals, and a position by themselves, such mottoes are often made very impressive. The following is a good illustration of the arrangement of a motto on the blackboard:—

"The Lord" "healeth" "thee" stand out prominent, both on account of position and size.



"Healeth" should be in red, to suggest the cleansing

blood, and "thee" in white, to represent "white as snow."

Even the writing of a simple precept on the blackboard, about which you wish to speak, impresses that precept on those who are listening, as no emphasis or repetition can do; *e.g.*, the following on *fellowship with God*:—

MUCH WITH GOD, MUCH LIKE GOD.

Such a motto can be illustrated by the story of "that disciple whom Jesus loved," or by the story of Moses on the mount, and enforced with such passages as, "We shall be like Him, for we shall see Him as He is," and, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."

2. The Topic Exercise.

Next to the motto exercise in simplicity comes the *topic exercise*, which consists in putting the divisions of an address, or the analysis of a lesson, or the prominent points of a story, upon the blackboard, one after another. For example:—

OBEDIENCE.

There are three parts in doing God's will:

OBEY YOUR PARENTS,

OBEY YOUR RULERS,

OBEY YOUR GOD.

DAVID AND GOLIATH.

JESUS OUR DAVID.

THE SHEPHERD BAG. THE BIBLE.

FIVE PEBBLES. { 1 Tim. i. 15; John iii. 16; Isa. liii. 5; 1 Pet. ii. 24; John iii 36.

THE SLING. THE HOLY SPIRIT.

VICTORY THROUGH CHRIST.

3. The Initial Exercise.

Next in natural order comes the *Initial Exercise*, by which several important words in the lesson beginning with the same letter are united together with that letter. For example:—

From Sin to Salvation.

RUINED
REDEEMED BY SPIRIT { IN—Separates from God. AVIOUR—Restores to God. —Teaches. —Guides. —Reproves. —Comforts.
REGENERATED

This exercise may be illustrated by the familiar

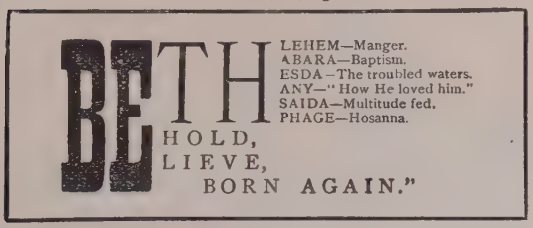
story of Curtius and the chasm at Rome, and other stories of men who have given their lives for country or friends. Another example of the initial exercise is the following :—

The Prodigal.

4. The Syllable Exercise

Next in natural order are those exercises in which several words are bound together by a common syllable. For example :—

The Pathway of Jesus.



WILL YOU GO?

"Behold" Jesus at Bethlehem in the manger—the Prince of heaven wrapped in swaddling clothes, paying the ransom of your soul ; Behold a dove descending, and a voice from heaven, at Bethabara, saying, "This

is my beloved Son;" "Behold how He loved him" at Bethany; Behold the cripple saved at Bethesda, the multitude fed at Bethsaida; "Behold, thy King cometh (from Bethphage) amid palms and hosannas." Believe in this Christ, and you shall be "born again," and have a Christmas and Bethlehem in your own heart; you shall be *baptized* into Christ, raised from the death of sin, fed with angels' food, and your heart filled with "Hosannas." "*Will you go*" in this pathway with Jesus?

The Cleansed Heart.

The following exercise, suggested by exercises by J. H. Vincent and C. B. Stout, is designed to follow the record of the one leper out of the ten who was cleansed in heart as well as in body.

HELP / HOPE / HOME LESS.

Jesus meets a *leper:* "helpless," becausde his isease is beyond medicine; "hopeless," because there is little chance of recovery; "homeless," because, even in sickness, he is banished from his home, and none of his dear ones can administer to him. See, for further particulars, Bible Dictionary. Let a heavy straight line represent the leper. Jesus comes across him; intersect the first line so as to form a large white cross. Rub out "LESS." Jesus' coming

brings "Help, hope, home." The cross brings the same to us. Talk about the ancient shame of the cross, and how it became glorious. Then ascertain by questions that it is the symbol of *Faith* (ver. 19), and print an "F" on the board; then put a semi-circle at the bottom, to make it into an anchor, and ask the children what is thrown out in times of danger to hold the vessel; ascertain that the anchor is the symbol of *Hope*, and print an "H" below the F; then from the top of the cross carry lines in both directions to the hooks of the anchor, making a heart which includes an anchor and a cross. The heart is the symbol of Love. Write "L;" then show that Love means *Charity*, and you have "F, H, L"—Faith, Hope, and Charity; and as the heart is greater than the cross or anchor, so the greatest of these three qualities of heart is Charity, which includes both the others: "It *hopeth* all things, *believeth* all things." Instead of a heart "helpless, homeless, hopeless," and cursed with the leprosy of sin, we have now a heart with Faith, Hope, and Love filling it. Illustrate each step in the exercise.

5. The Word Exercise.

This class includes exercises in which two or more passages or statements are bound together by a common word. For example:—

What will you have? (See Prov. xxiii. 29.)

THEY THAT SEEK TARRY LONG AT THE MIXED WINE,

WHAT WILL YOU HAVE? BABBLINGS. REDNESS OF EYES. CONTENTIONS. WOUNDS. SORROW. WOE.

SAMPLE ROOM.

The words "What will you—(have)" are not to be written until after all the others have been written and spoken of. Illustrations for this exercise may be taken from the following :—

"SPECIMENS OF THE WORK DONE INSIDE."

A young man in prison had such a strong thirst for intoxicating liquor, that he cut off his hand at the wrist, called for a bowl of brandy in order to stop the bleeding, thrust his wrist into the bowl, and then drank the contents.

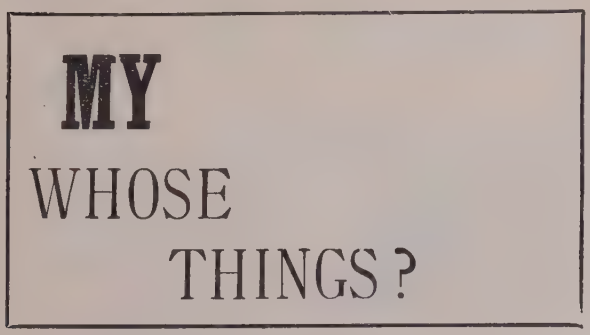
A wife was dangerously sick, and her husband went for her medicine. On the way home he stopped to drink with a friend : one glass led to others ; after

a long time he came home stupefied with drink, and threw himself upon the bed where the helpless wife was lying in mortal agony. He woke at midnight, startled by a terrible thunder-storm that was raging, and found his wife cold in death at his side.

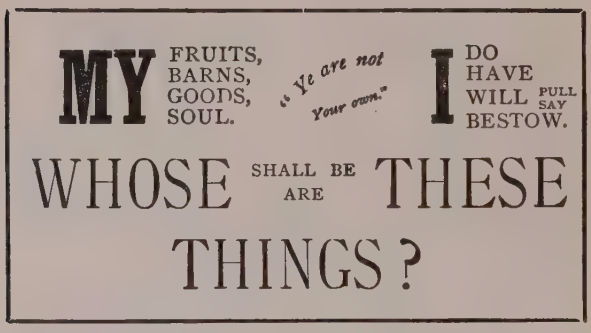
In a village near Boston, an old man, the slave of appetite, endeavoured to get some liquor as a medicine, being unable to get it as a drink. He said he needed it on account of trouble with his feet. Being suspected, he was told he could use it in the drug-store, but could not carry it away. He poured it into his boots, and was seen a few minutes later behind a fence, greedily drinking the liquor from his boots

The Rich but Foolish Farmer.

[AT FIRST.]

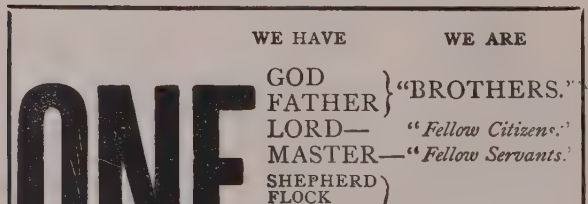


[AT CLOSE.]



Selfishness crowds God out of our hearts, and our hearts out of heaven, making us sacrifice the infinite to the insignificant.

Christian Unity.



The Covenant Renewed. (2 Chron. xv. 8—15.)

RENEWED ALTAR.
COVENANT.
OFFERINGS.
A RIGHT SPIRIT WITHIN ME.

REWARDS:
EINFORCED NUMBERS.
EJOICING.

REST FROM SIN.—Matt. xi. 28.
IN WORK.—Matt. xi. 29.
IN LEARNING.—Matt. xi. 30.
OF HEAVEN.—Heb. iv. 9.

Trust in God.

COMMAND—
ANSWER—*In Him will I*
PROMISE—THEY THAT
RESULT—MY HEART

TRUST IN THE LORD.
SHALL BE AS MT. ZION.
ETH, AND I AM HELPED.

Psalm xxxvii. 3, xci. 2, cxliii. 8, xxviii. 7.

6. The Phrase Exercise.

This class comprises those exercises in which a common phrase binds together several passages. For example :—

Elisha's Defenders. (2 Kings vi. 16.)

"THE LORD OF HOSTS IS WITH US
"THEY THAT BE
ARE MORE THAN THEY
THAT BE
WITH THEM."

"IF GOD BE FOR US,
WHO CAN BE AGAINST US?"

When London was shaken with the great earthquake, and houses were falling on every side; when the ground rocked like the sea in a storm, and men cried for mercy, thinking the end of all things had come, Wesley gathered his little band of Christians in their chapel, and read calmly to them, as they responded in many a deep and fervent amen, the forty-sixth Psalm: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed," etc.

The expression, "*The Lord was with*——" is associated with Joseph, Moses, Daniel, David, etc. These also may be grouped into a phrase exercise, and the application made to the passage, "The Lord of hosts is with us." In the pit where Joseph was cast, the basket-cradle of Moses, the den of lions, and the other places of trial in the lives of those mentioned, God was with them.

7. The Table Exercise.

This class comprises those exercises in which several

passages or thoughts are grouped into some sort of a table. For example :—

The Christian's Servants.

"ALL THINGS

Joy, Sorrow,
Wealth, Poverty,
Freedom, Imprisonment,
Honour, Disgrace,
Love, Hatred,

WORK TOGETHER FOR
GOOD TO THEM THAT LOVE GOD."

8. THE ACROSTIC EXERCISE.

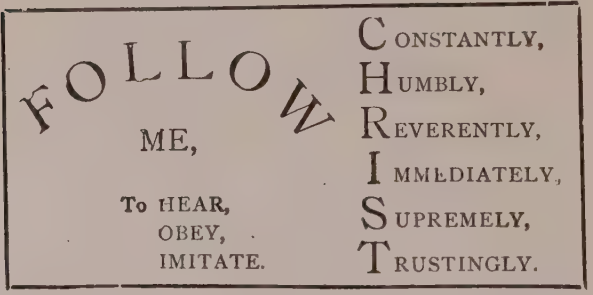
The *acrostic exercise* binds several passages or points together by their initial letters being formed into the important word of the lesson or address. For example :—

Watchfulness.

WATCH
YOUR
WORDS,
ACTIONS,
THOUGHTS,
COMPANY,
HEARTS.

J. H. Watt.

"*Follow Me.*" (Luke ix. 51—62.)



Fred. C. Elliott.

9. PARALLEL AND CONTRAST EXERCISES.

This division includes those exercises where different passages or thoughts are arranged to parallel or contrast with each other, to show similarity or antithesis.

It is useful to set before a school "life and death, blessing and cursing," to bring out the contrasts in the life of Christ and in Christian character, etc.

The Two Young Men of the Bible.

HE WENT AWAY	HE CAME TO
SORROWFUL.	*HIMSELF.*
DARKNESS.	WELCOME HOME.

Which Path shall be Mine?

SELFISHNESS.	FORGIVENESS.
SIN.	FELLOWSHIP.
SORROW.	FRUITION.

Rehoboam. (2 Chron. xii. 1—12.)

WHEN			
"He strengthened himself, he forsook the law of the LORD."	I myself, I	"He humbled himself, the wrath of the LORD turned from him."	I myself, me.

Our Battle.

Eph. vi. 11—18.

THE WORLD. RIGHT WING.	THE DEVIL. CENTRE.	THE FLESH. LEFT WING.

THIS IS THE VICTORY.

FAITH. | CHRIST. | THE SPIRIT IN US.

See Matt. iv.; Rom. vii. and viii.; and Heb. ix.

10. OVER-CHALKING OR CANCELLING EXERCISE.

Very many impressive exercises may be made by cancelling a word or sentence with a better or brighter one. For example :—

The Pre-eminence of Jesus, at the Transfiguration.

1. LAW—MOSES.
2. PROPHETS—ELIAS.
3. GOSPELS—JOHN.
4. EPISTLES—PETER AND JAMES.

Write in some brightly coloured chalk, "HEAR YE HIM" over the first row, after talking about it as it stands; then write "JESUS ONLY" over the other row

Instead of the books, we shall see "Hear ye Him;" instead of the men, "Jesus only." As we look upon the mount, Peter and James and John are on their faces; Moses and Elias have faded out in the brightness of Christ's glory, and we "*see no man save Jesus only.*" Below the above exercise print as follows:—

LOOK NOT TO "WHAT THEY THINK." DO." SAY."
HEAR NOT

Write in red chalk, over the parts opposite "Look," the following, to cancel the error, "to JESUS ONLY." So, after "HEAR," the following, "YE HIM."

First, the exercise standing as it is above, shows how we measure and plan by those strange yard-sticks and mirrors "What they *think*" and "What *they do*," and how we always have a hand to the ear for "What *they say*." Then cancel these errors, and let the revised exercise read, "LOOK TO JESUS ONLY"—"HEAR YE HIM."

Greed and Grief.

Print GOLD in yellow, and after developing the sin of coveting it and loving it in place of God, as did Dives, print over it in white, GREED. Show its results for time and eternity, and print in intense red over the first E an I, and over the D an F, making GRIEF. See Prov. i. 10—19, xi. 24.

Dr. J. H. Vincent.

The Oil Increased. (2 Kings iv. 1—7.) (Fig. 5.)

I. Write on the board the words WIDOW, ELISHA, MIRACLE, as the three points of importance in

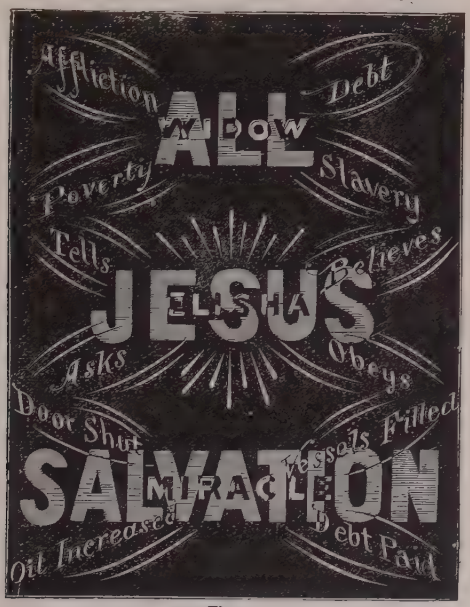


Fig. 5.

the lesson. II. Show the condition of the widow. It was of Affliction, Debt, Poverty, Slavery. [As each word is given by the school, write it down.] III. What the woman did. She told Elisha; asked his help; believed his word; obeyed his command. IV. Next illustrate the process of the miracle. Door was shut; oil was increased; vessels filled; debt

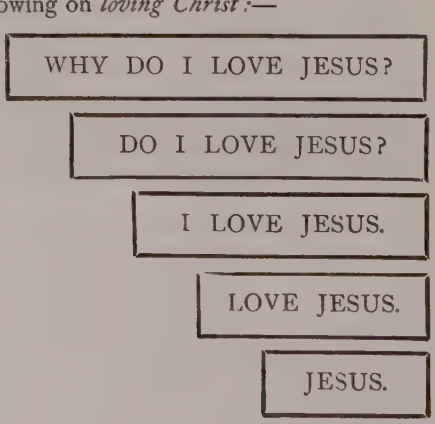
paid. V. Now, its spiritual application. The condition of the widow is the condition of all. [Either write this word over the word WIDOW, or erase it, and substitute for it.] So, what she did to Elisha, we may do to JESUS. [Substitute Jesus for Elisha, or chalk the word over it.] The miracle is a type of *Salvation*. [Substitute or over-chalk as diagram.]

The words All, Jesus, Salvation, may be written with large square chalk, one inch in diameter, or with the flat side of an ordinary crayon.

Rev. J. L. Hurlbut.

II. THE ERASING EXERCISE.

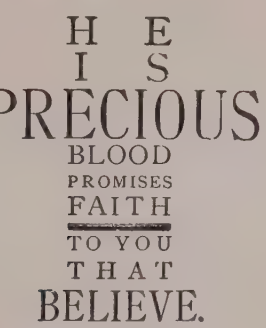
Similar to the over-chalking exercise is the *erasing exercise*, in which one word or phrase is erased, to make room for another, or to change the sense, as in the following on *loving Christ*:—



12. The Word-Symbol Exercise.

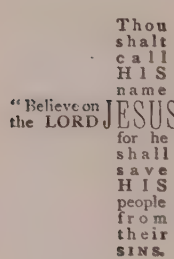
This class includes all those exercises in which passages of Scripture or other words are shaped into symbols of Bible truth, as *crosses*, stars, ploughs, shields, ships, roads, etc. For example :—

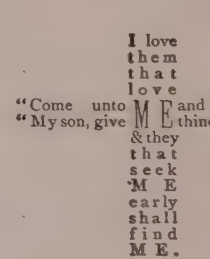
The Precious Cross.



See 1 Pet. i., ii., 2 Pet. i. First and last, Christ is "precious" to all that believe. His "blood" is precious, and also the "promises" and "faith" by which we claim and apply it to our hearts. The whole forms the "precious" cross. It would be well to ask on the Sunday previous to the use of this, that the scholars should find everything that Peter calls "precious." Then write only "Precious" on the board before the school, getting the remainder from the scholars.

The cross, as it is the most prominent symbol of our holy religion, is often formed in a way similar to that just indicated, in blackboard exercises, as the following examples will show:—





13. The Map Exercise.

This class includes simply geographical outlines and maps drawn on the blackboard. Whenever the geography of a lesson is to be brought out, no means is more useful than a blackboard outline, on which the scholars can direct the blackboard delineator in marking the prominent points.

A map whose construction the eye has witnessed will be retained more readily and vividly in the mind than one far more elaborate displayed when complete. The lack of exactness and finish will be more than compensated in the distinctness and impressiveness attained.

The outline here presented will be a convenient

form of carrying the shape of Palestine in the memory. (Fig. 6.)

The plan we have just given and described is

Fig. 6.

designed simply to afford the teacher an easy mode of drawing an outline of Palestine; but when one has thus been made, only one or two points in the country, those that are to be connected with the lesson, should be brought out, and no irrelevant

parts of the map delineated, as in the map of *St. Paul's first journeyings*, developed little by little as the journey is brought out in one lesson after another. (Fig. 7.)

Paul, the first Missionary.

A careful reading of the Scripture narrative (Acts

Fig. 7.

ix.—xiii. 13) will give the journey indicated upon this map. A. is Antioch in Syria, S. is Seleucia, Sa. is

Salamis, P. is Perga, A. P. is Antioch in Pisidia, I. is Iconium, J. is Jerusalem, and D. is Damascus. A study of the history will enable the teacher to tell the story, not in stereotyped phrases, but as an interesting narrative of travel. As the history of Paul is continued on following Sabbaths, the new countries may be added and the three journeys kept distinct by three different colours of chalk. Only a little will be added to the map at once, and that thoroughly explained, a life-long remembrance of Paul's wanderings will be secured. The school may be divided into sections, *each of them having one of Paul's journeys*, on which they are to prepare. Then beginning with the map, the line may be increased, and the places added, one after another, until all the journeys of Paul are completed, and he has "finished his course." Appropriate selections of Scripture, hymns, recitations, and readings will add to the interest of the exercise. The whole may be named, "From Damascus to Rome."

Dr. M'Cook, in a blackboard *map of Palestine* which he made upon the blackboard at an institute in Philadelphia, took the Sea of Galilee as a unit of measure, and about one length above it placed Lake Merom; about six lengths below, measuring by the eye simply, the Dead Sea, making a crooked line to connect them, as the Jordan, with small streams branching out from it at appropriate places; about

three lengths to the left of the Sea of Galilee he made Mount Carmel, and then slanted the line inward above and outward below, and, after a few additions of mountains and towns connected with the locality he desired to speak of, the map presented a very good representation of Palestine. If a variety of colours are used for water, shore, mountains, towns, rivers, etc., it will add greatly to the clearness and beauty of the map.

If the scholars can be induced to reproduce these maps from memory on their slates at home, and afterwards bring them to their teachers, it will fix them yet more clearly in their mind.

14. The Outline Exercise.

Last and best of all is the outline exercise—outline drawings for the illustration of truth.

Most of the outlines are only the putting into chalk of Bible metaphors and similes. Those of this kind are by far the best, and seldom is it well to represent any other outlines on a Sabbath-school blackboard. We might make one important exception in favour of the religious symbols of the Church, which offer a wide range for appropriate outline exercises. As a rule, elaborate outlines are not desirable, although a school that has an excellent artist may as properly have a beautiful picture on one side of its blackboard as on its wall. In almost every case the simplest

outlines, drawn at the time of explanation, without special effort at ornament or perfection, are the best.

The Mistake of Dives. (Fig. 8.)

1. Make two pillars as if built of five stones each, as above. Put on both of them what *Dives* lived for—"Body," "Family," "Business," "Pleasure," "Study."

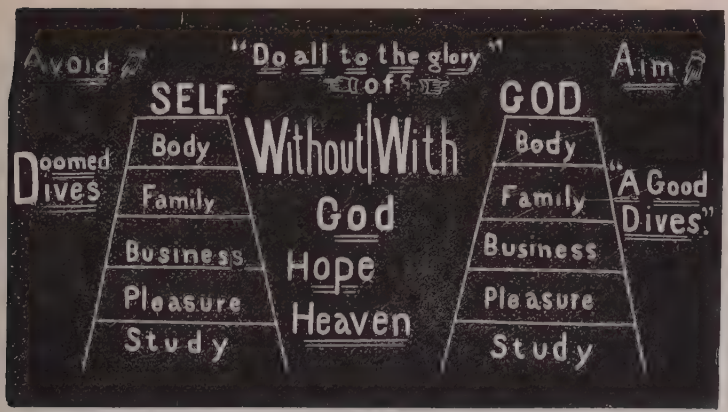


Fig. 8.

2. Through all these aims he was impelled by regard for "*Self.*" Put it at top of first pillar. 3. We may follow all these pursuits purely, if "God" takes the place of self. Print word "God" above other pillar. 4. Beside first pillar print "Doomed Dives," and above it, "Avoid." Beside second pillar, "A good Dives;" explain and write above it "Aim." 5. The

motto, "Do all," etc., determines right or wrong of all pursuits. 6. Develope, as above, contrasts of the hereafter; "With" and "Without" God. Incidents —"Dying like Dives," etc.

The Humiliation and Exaltation of Christ.
(Fig. 9.)

1. Make the upper line, and print the words upon it, representing Christ with the Father in heaven.

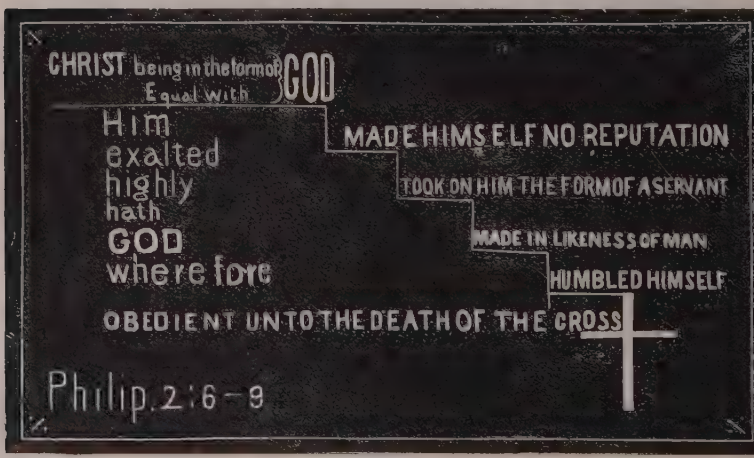


Fig. 9.

2. Make first downward step and its inscription; then second step down, and on to last, with appropriate comments and illustrations of this wondrous ladder, up which Paul looked, more wonderful than that which

Jacob saw. Here it was not "angels," but the Son of God descending.

3. After the cross, speak of resurrection and ascension, and print words about exaltation, as above, with impressive comments.

4. Show how Christ exalts with Himself those who humble themselves to share His cross.

Faith's Arch of Triumph. (Heb. xi.) (Fig. 10.)

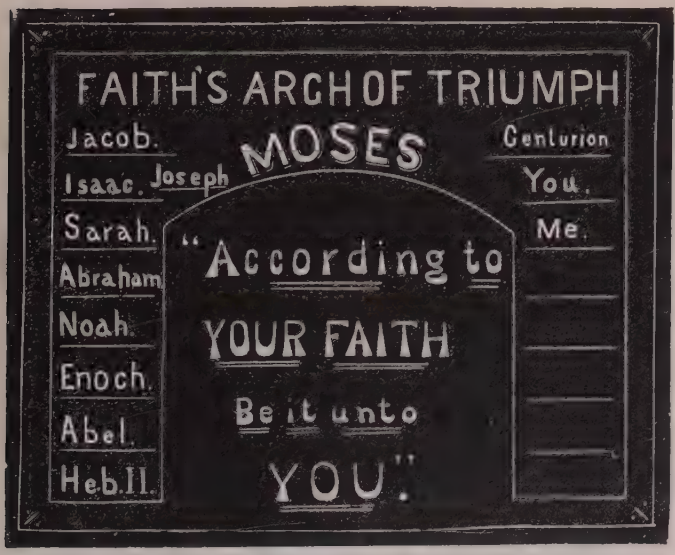


Fig. 10.

1. Speak of the Arch of Triumph at Rome, inscribed with the victories of Titus; of that at Munich,

devoted to Ludwig the Great; and Napoleon's at Paris.

2. Read from Heb. xi. the list of victories on Faith's more wonderful Arch of Triumph to which there never came the pause of a Waterloo. Its *victories* are still in progress. Shall we add to them?

Christ Revealed in all the Scriptures as the Saviour for all and for ever. (Fig. 11.)

1. Make the star without letters, in advance of the lesson hour, on blackboard, slate, or note-book; and, as an introductory exercise, refer to the Gentiles (Magi) and the Jews (Shepherds) coming to Christ at the first Christmas.

2. Show that the Bible is such a star to-day, to lead men to Christ, and that all the Bible—Old Testament as well as New—present Christ as a Saviour. Write on the star letters to indicate the parts that make up the Bible—P for Pentateuch, H for Historical Books of the Old Testament, Po. for Poetic Books, L. Pr. for Five Longer Prophets, S. Pr. for Shorter Prophets, G for Gospels, A for Acts, E for Epistles, and R for Revelation—the whole Bible shining as one star, with the pre-eminent purpose of bringing all men to Christ.

3. At the points of the star, put the initials of the five races of men, speaking of missionary work in

each—C for Caucasian, A for American, E for Ethiopian, Ma. for Malay, and Mo. for Mongolian.

Fig. 11.

4. Indicate Christ as Saviour in all time, by printing "Yesterday," "To-day," and "For ever."

Intemperance.

"WHAT WILL YOU HAVE?"

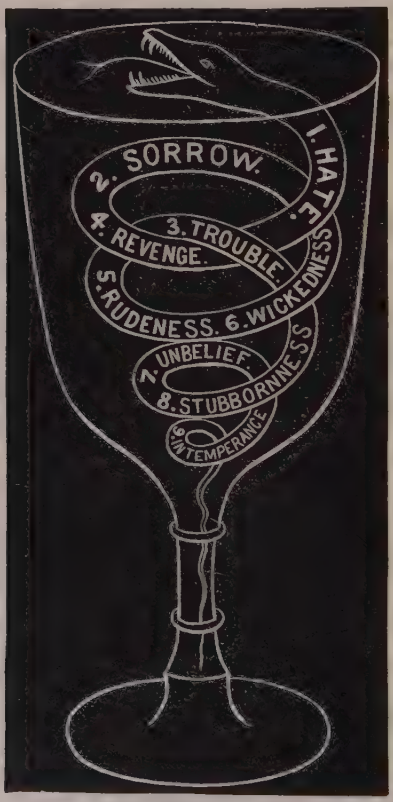


Fig. 12.

"Touch not the cup,
It is death to thy soul."

The Work of Hypocrites.

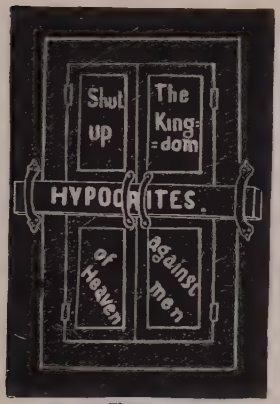


Fig. 13.

Treasures of the Snow.

Fig. 14

Christ Knocking at our Heart's Door. (Fig. 15.)

Jesus says, "Behold, I stand at the door, and knock. If any man hear my voice, and open the

Fig. 15.

THE HOUSE OF THE LORD.

door, I will come in to him, and sup with him, and he with ME."

Jesus knocks—shall I open? He will cleanse my heart-temple.

Jehoshaphat Reproved. (2 Chron xix. 1—9.)

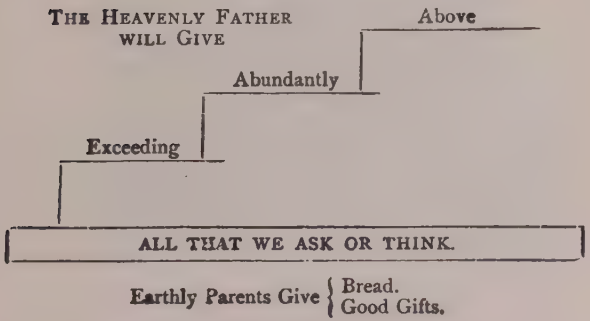
"BE JUST, AND FEAR NOT."

FEAR
JUDGE FOR
JUDGE LIKE THE LORD.

Draw a picture of balances on board or slate. Write above them Shakspeare's words, "Be just," etc. Then develop and write one by one the six points that we must avoid in order to judge each other justly. Last of all write, "Fear the Lord," "Judge for the Lord," "Judge like the Lord."

Encouragements to Pray.

HOW MUCH MORE!



JEWELS OF PRAYER.

The two brightest jewels in *prayer* are God's will and Christ's name: and when our prayers are within these, they are in a charmed circle.

Jesus of Nazareth. (Luke iv. 16—30.)

Fig. 10

Altars of Cain and Abel.

Fig. 17

J. B. Phipps.

RAINBOW AFTER THE FLOOD.

Fig. 18.

J. B. Phipps.

TOWER OF BABEL.

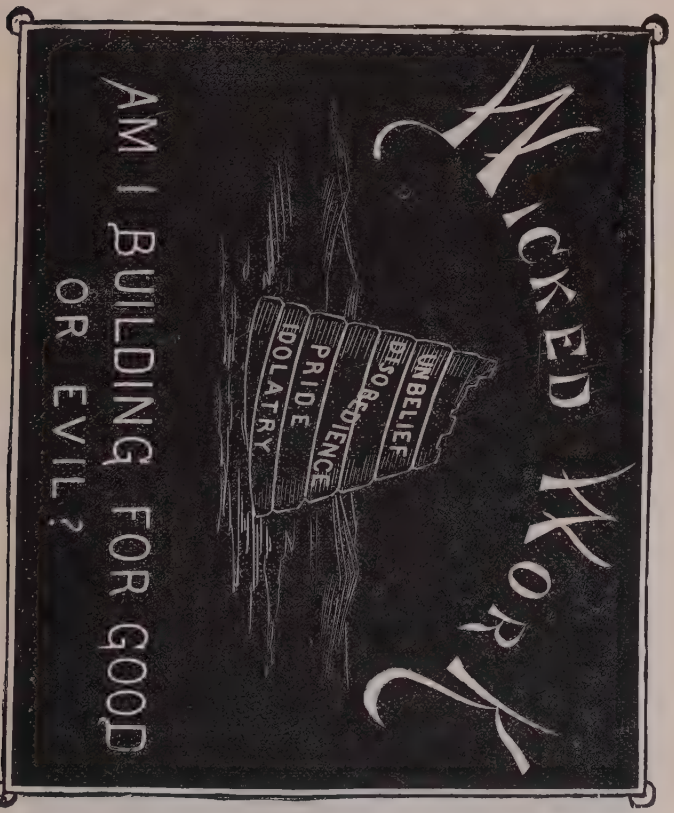


Fig. 19.

J. B. Phipps.

ABRAHAM'S SACRIFICE.

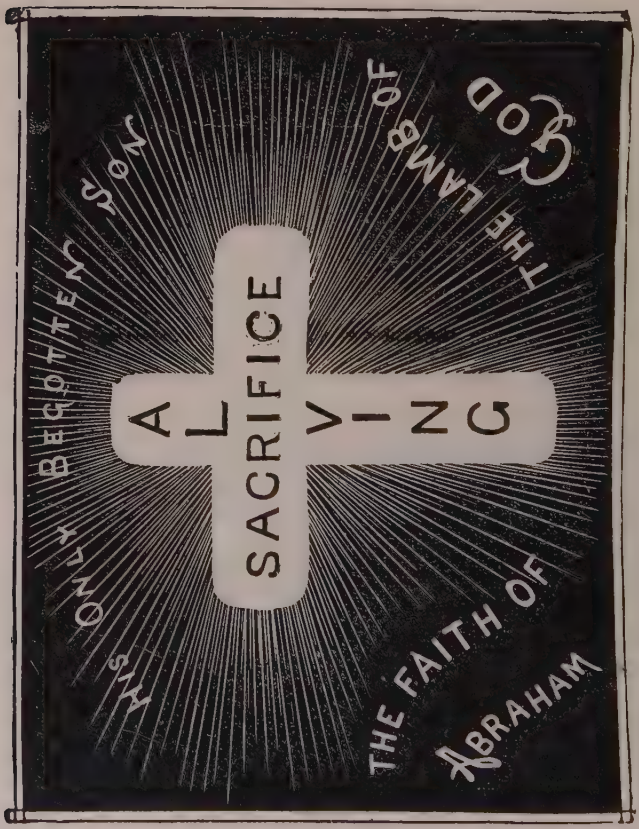


Fig. 20.

J. B. Phipps.

PROVIDENCES IN JOSEPH'S LIFE.

Fig. 22. *J. B. Phipps.*

15. The Uncovering Exercise.

As a blackboard picture which is complete when first shown is much less impressive than one that is well developed at the very time of using, the attention of the audience being held by watching its construction, and as most pastors and superintendents cannot draw both rapidly and correctly, we have been led to a plan which allows the gradual development and at the same time secures correct and careful drawing, which we call "The Uncovering Exercise." It can be best explained by several specimens which will suggest many others.

Children's Sermon on Prayer.

Scripture Reading, Exod. xxxiii. 7—20.

Note.—Draw the following picture with charcoal, in clear heavy lines and letters, on a large piece of manilla paper, 4 feet by 5; then let the words on different parts of the gate be concealed by putting over them, without hiding any outline of the gate, strips of paper of the same colour and blank, pinned at each end. The gate will then present the appearance of having nothing written upon it, and the words will become tenfold more effective by being uncovered at the proper time, one by one, as the theme is developed. A slight touch with the hand will remove one of these slips, and a feeling of delighted surprise and curiosity

will hold the eyes of the children and impress their memories throughout the whole exercise. It is a more rapid method than printing the letters on the blackboard, therefore better, although the blackboard might be used if this arrangement could not be carried out, each word being printed when it is referred to.

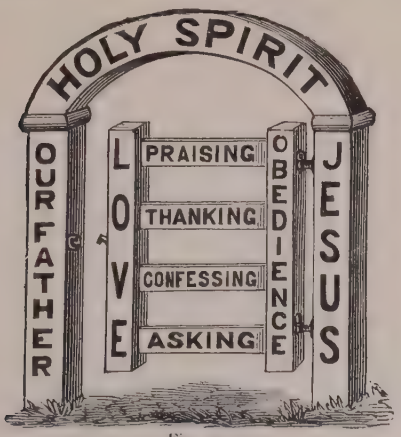


Fig. 22.

TEXT. "Helping together by prayer."—2 Cor. i. 11.

I am going to ask a question of this Bible (holding a Bible in the hand). Can it speak to me through my ear? (No.) How can it talk to me? (Through the eye.) I am going to ask it this question: (I.) *What is Prayer?* One of the Bible's answers is this: Prayer is telling Jesus. At one place in Matthew (xiv. 12) it tells us that a noble and good man, John

the Baptist, was killed by the wicked King Herod. It says that the friends of John "went and told Jesus," and He comforted them in their sorrow. That shows us what praying is—telling Jesus.

We cannot see the Saviour now, but He can hear us when we pray and tell Him about the things that make us sad and the things that make us glad. Prayer is like sending a letter to one that we cannot see, to tell how we feel and what we need.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had none. "Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; He was my mother's friend, and He is mine." "Jesus Christ is in the sky. He is away off, and He has a great many things to attend to in heaven. It's not likely He can stop to mind you." "I don't know anything about that," replied the orphan. "All I know, He says He will, and that's enough for me."

When you are in trouble or sorrow, tell mother and father, but do not forget to kneel and tell Jesus also by prayer. Prayer is like the gate (pointing to the picture) a child has to go through to meet papa at night, and tell him all that has happened through the day. So, one of the posts of our gate of prayer has "Jesus" on it (uncover or print this word). Repeat after me, "One name of prayer is telling Jesus."

The Bible, over here in Exodus, gives another

beautiful answer to my question. It tells us that prayer is (reads) "talking with God, as a man talketh with his friend" (Exod. xxxiii. 11). That is what the Bible says about Moses when he was away up on Mount Sinai. He talked with God as a man talks with another man, as a boy or a girl talks with father or mother. He could not see God, but he heard God speaking to him. Little Samuel also talked with God when he could not see Him. We cannot see God, or even hear His voice, but He can hear us when we pray, when we talk to Him, and He sends joy into our hearts as His answer. So one of the posts of the gate of prayer is marked with the words "Our Father" (uncover). A little girl had been placed in a Christian family, and when the master of the house had finished praying, she said to him, "*Sir, who have you been trying to talk with this morning?*" He replied, "I have been trying to talk with God." "God! Where is He? Where does He live?" These questions were answered as fully as possible, and soon after the child insisted on going home. Arriving there, she urged her father, and then her mother, to pray. When they would not, she fell upon her knees, saying, "*Let us pray.*" In answer to her prayer, both her parents were converted, and the revival spread through the whole neighbourhood.

Remember, then, that the second name for prayer is talking with our Father. (Repeat.)

Another answer the Bible gives to my question is, "Prayer is speaking in the heart" (1 Sam. i. 13). When Samuel's mother prayed in the temple, she did not speak any word aloud, but "she spake in her heart," she thought about God in her heart, and God heard her thoughts, and blessed her, and gave her the little son she prayed for. Now this ought to teach us that it is not praying to speak to God with our lips, if we do not think of Him also in our hearts. In heathen lands there are men who have little water wheels that go round and round very swiftly as the water falls upon them, and the people are so ignorant that they think every time the wheel goes round, God counts it for a prayer. It is just as bad for us to talk to God with our lips, when we are not thinking about Him in our hearts. A little girl who had just believed on Jesus wrote to a Christian friend, saying, "I always used to say my prayers, but I never prayed till lately." It is not really praying to "say prayers," unless we think them in our hearts. Sometimes people pray as Hannah did, without saying anything, only thinking about God in the heart. We can pray in this way on the street, or in school, or in church when the minister is preaching. God can read our hearts like open books, and read the prayers we are thinking there. Here is a story of a little girl who prayed without saying anything at all: Little Bessie was in bed, thinking about God. Nora came in, and found

her lying wide awake. "Ah! alone in the dark," said Nora, "and not afraid at all, are you, Bessie darling?" "No, indeed," said little Bessie, "for I am not all alone. God is here. I look out of the window and see the stars, and God seems to be looking down on me with all His eyes." "To be sure," said Nora; "but God up in the sky is a great way off." "No," said Bessie, "God is here too; and sometimes He seems to be clasping me in His arms, and then I feel so happy." This is what it means in the Bible when it says, "Let us draw near to God with a pure heart, in full assurance of faith."

Now we will ask the Bible another question: (II.) *How shall we pray?* The Bible tells of some one who will help us to pray—the Holy Spirit (uncover). It is the Holy Spirit that whispers in our hearts, and tells us to pray, and what to say. The Bible says "the Spirit helpeth our infirmities" (Rom. viii. 26). Now let us ask, (III.) *What are we to talk about when we pray?* The first thing in prayer, almost always, is "Praising" (uncover). Isaiah saw away into heaven, and all around God the angels were saying, "Holy, holy, holy is the Lord; heaven and earth are full of His glory" (Isa. vi. 3). So it is a good plan when we pray to praise God first of all for His goodness, and His power, and His glory. That is what we mean when we say, "Our Father who art in heaven,

hallowed be Thy name." The next thing is "Thanking" (uncover). We all have a great many things to thank God for; so many, that the president of the United States asks the people to thank God together on Thanksgiving Day. *Every* day when we pray we ought to thank God for His mercies. Some of our blessings we never think about and never thank God for. Did you ever think what a blessing it is to have hands? Perhaps you never thought of it. Suppose you should undertake to go for an hour, for a day, for a week, and not use your hands any more than if you did not have them. No play for you, for, when you think of it, there are wonderfully few plays in which the hands do not take part. Some one else must do the home work, for hands are never needed more than in all those little helps which children can render at home. Study must be laid aside, for how could you write, or cipher, or even turn the leaves of your books? You must give up the fun of nutting, berrying, sliding down hill. More than this, at every step some one else must do for you the things that you have been accustomed to do for yourself. You must be fed at the table, you must be undressed at night. You cannot put on your own cap, or brush your own teeth. Some one must hold the apple for you when you eat it, must take your money out of your pocket for you when you buy anything at a shop, must open doors for you wherever

you go. Who has money enough to buy you two hands? And would you care to part on any easier terms with your eyes or your feet? The fact is, money cannot buy our best comforts. And we live year after year, and never half appreciate them. If we should undertake, some night, as we knelt in our room, to thank God for all the every-day blessings He has given us, we should not get to bed very early. The greatest of our blessings is to know about Jesus as a Saviour.

Sometimes we find fault with things God gives us, instead of thanking Him for them. "I think the rain is very provoking!" said Bessie Jones, looking out of the window with an angry frown upon her brow. It always rains when I don't want it. It is spoiling the slides, and there won't be an inch of ice left in an hour to skate on. Now, where's my fun this afternoon, I should like to know?" "You can stay at home, and sew," said her aunt. "I want to skate," said Bessie. "This rain is very provoking." "The provoking is all in your own heart, Bessie," said her brother. "If you only had blue sky inside, you would not mind the rain outside." We should remember always that God makes the weather, and praise Him for the rain just as much as for the sun. The Bible says, "In everything give thanks."

Then comes "Confessing" (uncover). Give illus-

tration of this from Luke xv. 21. But what people do most of all in prayer is "Asking" (uncover).

A boy, eleven years of age, residing in a small village in Bohemia, wrote, without the knowledge of his parents, to the Emperor of Austria, a letter, of which the following is a translation :—

"*Mr. Emperor, at Vienna:* I should like to become a priest or a teacher. My father is a poor weaver, and has no money. Have the kindness, Mr. Emperor, to send me some money, that I may learn to be a priest or a teacher, just as you wish. I salute you, the Mrs. Emperor, and the children.

(Signed) "JOSEPH BENNESCH."

This letter duly reached the private secretary, and was forwarded to the Emperor in Hungary. The innocent style of it found favour, and shortly afterward the burgomaster of the village in which the lad resided received an official telegram to inquire and report on the case. All turned out satisfactorily; and the school inspector of the neighbouring town of Zwittau was instructed to give the boy board and lodging, and every needful facility for his education. So little Joseph's ambition, thanks to imperial kindness, is likely to be satisfied.

But every little boy has the privilege of coming to Jesus, the King of kings, and asking greater blessings than any earthly emperor has it in his power to grant,

with this assurance: "Ask, and ye shall receive." "Whatsoever ye shall ask the Father in my name, He will give it you."

There is something that must be all through our prayers, if we expect God to hear us—"Love" (uncover). The Bible says, in Paul's letter to the Christians at Corinth, (1 Cor. xiii. 1,) "Though I speak with the tongues of men and of angels, and have not charity—that is, love—I am become as sounding brass or a tinkling cymbal." So you see our prayers will sound up in heaven like the brass cymbals you have heard in bands, unless we have love in them—love to God and love to men. God will not call them prayers at all, unless we put love into them.

Then there is something else that is necessary, if we want to have God hear our prayers—it is "Obedience" (uncover). It says in the Bible, "We know we have the things we ask of Him, because we keep His commandments, and do those things which are pleasing in His sight." We are always to pray God to help us, and then do all we can ourselves. Trust and try. If we pray that God will make somebody a Christian, we must do all we can to persuade him to come to meetings and to Jesus; if we pray that God will make us good, we must do all we can to be good.

We must have something else still all through our prayers, if we wish God to hear us (uncover or draw

diagonally across the gate a bar with the word "*Faith*" printed upon it).

When the suspension bridge at Niagara was to be erected, the question was, how to get the wires over. With a favouring wind a kite was sent up, which alighted on the other shore. To its string a cord was attached and drawn over; then a cable strong enough to sustain the iron cable which supported the bridge, over which we pass in safety. This could not have been done but for the little kite string, which may represent faith. That carries our prayer up to God.

Now let us talk with Jesus in prayer, praising Him for His goodness, thanking Him for His blessings, confessing our sins, and asking Him to help us to do right, putting love into the prayer so that it shall please God, and the name of Jesus, thinking of our Father in heaven and the Holy Spirit, and resolving that after we have prayed we will try harder than ever to obey what God has told us. If we pray in this way, we may be sure that God will listen and hear the words of all your lips as they repeat sentence after sentence with me, and God will also hear the very houghts away down in our hearts. [Prayer.]

Charity. (1 Cor. xiii.)

By L. F. Lindsay, of Chicago.

Leader. Our lesson to-day is on charity. We have on this blackboard seven stars, each one representing

an attribute of charity. Who will give me the first one, and what shall it be?

The answer may name a virtue that you do not

Fig. 23.

want: if so, ask again, until you receive some one of those you wish. If you should receive, for example, joy, uncover the word "joy," and continue to ask the question, "What is another attribute of charity?"

and in a few moments you will receive all the answers required, uncovering each as it is named.

[The lines (Fig. 24) represent the edge of the paper covering, which should be the same colour as that on

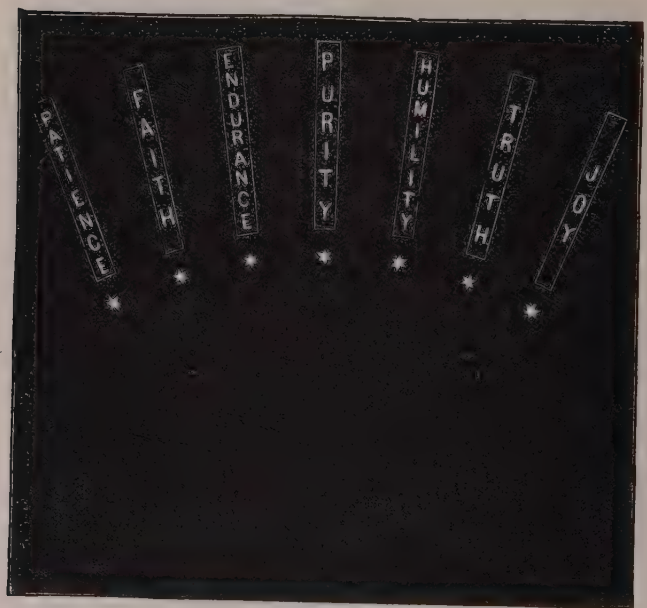


Fig. 24

which the picture is made, and fastened with a pin at each corner, as in the Gate sermon, and raised by slipping a pencil underneath, near the centre.]

Question by leader: — With seven such jewels

(naming them) in the position that they are, what kind of a figure would you make below them?

Answer, "A crown."

Fig 25.

Then uncover the crown (Fig. 25). [The line shows the way to cover and fasten as before, with pins.]

Question by leader:—"What kind of a crown would this be called? What name would you give it, as showing who wears it?"

Answer, "*The Christian's crown.*"

Then take off the lower cover (Fig. 26). [This cover should have the rays and illumination, so that it will not be expected that there is anything underneath.]

Fig. 26.

Question :—What short word embraces the entire lesson? We will see if we can find it.

Answer :—"Love." Then uncover the word on the

crown (Fig. 27). This should be covered with paper coloured the same as that on which the picture is originally drawn, as in the other cases. These covers are made with letters upon them, the same as the other

Fig. 27.

letters of the word. The word charity, underneath, should be in the brightest colours.

Now without giving the word, proceed to uncover the word "charity," whose letters are duplicated under

the cover represented by the squares above, the under letters being in another colour (Fig. 28).

Now our lesson is complete.

Fig. 28.

Suggestions.

If black paper or a blackboard is used, the following colours of chalk crayons will show well for the different parts: Stars and names in white; word "charity" in scarlet. Care should be taken, when the outer

cover is removed, not to disturb the under cover.) Crown band in scarlet; word "love" in white; crown points and small bands in gold, spotted with black; crown inside band in blue, with black spots or diamonds.

Make a bright halo on the board with white and yellow chalk before the crown is made. The rays will show brighter if made of orange.

Close with this story: There was once a little boy called Charley, whose mother used to reward him for his good behaviour by reading delightful words and stories from the Bible. One day she read to him the thirteenth chapter of St. Paul's Epistle to the Corinthians. While she was reading, he listened very hard, and when she had finished, begged her to read it again. Then he begged her to read the third time. I will read a part of it once to you (vs. 4—8). After the third reading the mother said, "Now, my dear boy, tell me why you asked me to read this chapter three times over to you." He replied, "Dear mamma, Charley would wish to be like Charity;—Charity was a good boy, not envious, not puffed up, not easily provoked, but kind and forgiving; therefore Charley wishes to be like Charity."

The symbols and metaphors of the Bible may be outlined on the board, or used as symbol exercises, and the following table will suggest also many "outline exercises" to the thoughtful teacher:—

TABLE OF SYMBOLS, PARTLY OF NEW, PARTLY OF PRIMEVAL SIGNIFICANCE.

The Hieroglyphical Language of the Universal Church during the early ages.

Heaven is symbolized by the segment of a circle, sometimes of pure blue, sometimes edged with the thin colours of the rainbow.

The Universe, by a globe, usually of deep blue.

God the Father, by a hand issuing from the preceding symbol of heaven (Ezek. ii. 9, viii. 3).

God the Son, by the monogram formed of the initial letters of the name Christ in Greek; also by the cross, although this was more correctly the symbol of salvation through the atonement; also by a rock (1 Cor. x. 4; Exod. xvii. 6); also by a lamb (Isa. lvii. 7), frequently with a glory, and carrying a cross; also by a pelican (Ps. cii. 6); also by a vine (John xv. 1, etc.); also by a lamp or candle, as "the light of the world" (John ix. 5); also by a fish, suggested by the word ἰχθυς, frequently found in the Catacombs, acrostically formed from the initial letters of the titles of our Saviour, Ἰησοῦς Χριστὸς Θεοῦ υἱὸς Σωτὴρ—Jesus Christ, the Son of God, the Saviour.

God the Holy Ghost, by the dove, usually bearing the olive branch; also by water issuing from the beak of the dove, or rising as a fountain from a vase, as the "well of water springing up into everlasting life" (John iv. 14); also by a lamp or candlestick, seven of

which, ranged to the right and left of the altar in the old mosaics, signify the gift of the Spirit (Rev. i. 12, iv. 5).

The Holy Trinity, by the three-coloured rainbow encircling our Saviour, the visible form or image of the Deity, and who sometimes is represented seated upon it (Ezek. i. 28; Rev. iv. 3); also by three beams of light radiating from the head of Christ; also by the extension of the thumb and fore and middle fingers of our Saviour's hand, as held up in the western form of giving the benediction.

Paradise, by a mountain, in conformity with the traditions of almost all nations.

Satan, by the serpent.

The Obedience and Atonement of Christ, by the cross, sometimes plain, sometimes richly gemmed, occasionally with roses or flowers springing from it.

The Course of Human Life, by the sun and moon.

The Church, in her general character, by a mountain, as typified by Paradise, and in allusion also to Dan. ii. 34.

The Church Militant, by a female figure standing with her hands raised in prayer; also by the vine as "brought out of Egypt" (Ps. lxxx. 8; Isa. v. 1, etc.); also by a vessel in full sail—an emblem originally heathen, but naturalized and carried out in the most minute and fanciful particulars by the Latin Fathers.

The Church Triumphant, by the New Jerusalem, the city of the Apocalypse (Rev. xxi. and Ezek. xlvii.), frequently identified with the original palace in Eden.

The Two Covenants, the Old and New Testaments, by the "wheel in the middle of a wheel" (Ezek. i. 16).

The Sacrament of Baptism, by water poured out on the cross by the dove.

The Lord's Supper, by ears of corn or loaves, and grapes or vases of wine.

The Apostles, by twelve sheep or lambs, usually represented issuing from the cities of our Saviour's birth and death, Bethlehem and Jerusalem, and approaching a central lamb, figurative of Christ, standing on the Mount of Paradise.

The Evangelists, by the four mystic animals described in Rev. iv. 7, Ezek. i. 10, and x. 14, the angel being usually assigned to St. Matthew, the lion to St. Mark, the ox to St. Luke, and the eagle to St. John; also by the four rivers issuing from the Mount of Paradise, "to water the earth" (Gen. ii. 10).

The Faithful, by sheep as under the charge of the Good Shepherd, Christ (John x. 14, xxii. 15, etc.); also by fish, as caught in the net of the Gospel (Matt. xiii. 47; Mark i. 17; Ezek. xlvii. 9), and new-born in baptism; also by doves, other birds, designs of a loftier and purer element, either eating grapes or ears of corn, as figurative of the Eucharist, or drinking from the vase and fountain, emblematical of Christ, or holding branches of olive in their beaks, and reposing on the cross; also by stags at the well or water-brook (Ps. xlii. 2); also by date trees or cedars, trees of

righteousness planted by the waters, and bearing fruit in their season, or Ps. i. 3, xcii. 12, Isa. lxi. 3, Jer. xvii. 8; also by little children or *genii* sporting among the vine leaves, or plucking the fruit, and after death, with the wings of Psyche, or the butterfly.

Sanctity, by the *nimbus*, a circlet of glory round the head, a most ancient symbol, being common to the religions of India, Persia, Egypt, Greece, and Rome, from the latter of which it was adopted by the early Christians.

Faith, by the various symbols of the faithful just mentioned.

Hope, by the anchor (Heb. vi. 19).

Charity, by a heart.

Purity, by the lily.

Incorruptibility, by the rose of Sharon.

Watchfulness, by the cock.

Victory, by the palm branch (Rev. vii. 9), or wreath or crown, such as was given to the conqueror in the arena (1 Cor. ix. 25, etc.).

Peace, by a branch or leaf of olive, borne by the dove, symbolical either of the Holy Spirit or of the believer, according to circumstances.

The Resurrection, by the phenix and the peacock, which latter loses its beautiful plumage in winter, and recovers it in the spring.

Eternity, by a ring or circle of peace, glory, etc., according to the emblematical import of the material of which it is composed, and within which are frequently inserted the symbols of our Saviour, the Church, etc.

Eternal Life, by the mystic Jordan, the "river which maketh glad the city of God," formed by the junction of the four evangelical streams, descending from the Mount of Paradise, and in which souls, in the shape of little children, are sometimes seen swimming and sporting, precisely as they figure in the mystic Nile, in the tombs of the Pharaohs.

The above table, taken from "Sketches of the History of Christian Art," an excellent work written by Lord Lindsey, is a complete *alphabet of the art language* of the early Church. In almost every case the symbols are derived from the Bible, and form a real alphabet for the eye-teaching that was then so common.

These symbols were grouped in countless combinations, as we combine letters in words. A hand and the symbol of heaven meant "our Father in heaven." Any of the symbols of Christ with alpha and omega on its right and left meant that Christ was "the First and the Last." The fish symbol and the lamb together indicated His divinity and sacrificial character. Faith, hope, and charity, the cross, anchor, and heart, were sometimes mingled. The ring of eternity, with the symbol of God, or Christ, or the Church within, indicates the eternity of that included. In the paintings, sculpture, inscriptions, votive offerings, these symbols were constantly combined into significant forms. In our language to-day these symbols still linger as metaphors.

This table may serve, with a little throwing out of

fanciful and useless symbols, and with the symbolism of the tabernacle added, as an *alphabet for the eye-teacher* in object and blackboard teaching. A careful study of the table will suggest many useful exercises to be made by modifications and combinations. To complete the eye-teacher's alphabet we add the symbolism of colour, as it has been beautifully brought out in connection with the twelve *colours of the heavenly wall*, in Rev. xxii. 19, 20.

1. Jasper, (crimson,) passion, suffering.
2. Sapphire, (blue,) truth, calm.
3. Chalcedony, (white,) purity.
4. Emerald, (green,) hope.
5. Sardonyx, (mixed colour,) tenderness and pain and purifying.
6. Sardius, (blood-red,) love, including anguish.
7. Chrysolite, (golden green,) glory manifest.
8. Beryl, (serenest blue,) bliss.
9. Topaz, (flame,) joy of the Lord.
10. Chrysoprase, (azure,) peace that passeth understanding.
11. Jacinth, (purple,)
12. Amethyst, (purple,) } promises of future glory.

Of course, only a part of these colours can be used by the blackboard delineator, and he cannot always use them with their appropriate symbolism; but colours have always been types, and some understanding of their import is almost a necessity to any one who would use the blackboard successfully.

TABLE OF BLACKBOARD ALPHABETS FOR LETTERING.

ABCDEFGHIJKLMN
OPQRSTUVWXYZ

ABCDEFGHIJKLMNO
PQRSTUVWXYZ

abcdefghijklmnopq
rstuvwxyz&.,;:!?'
1234567890

ABCDEFGHIJKLMN
OPQRSTUVWXYZ&

abcdefghijklmnopqrstuvwxyz.,;:!?'-

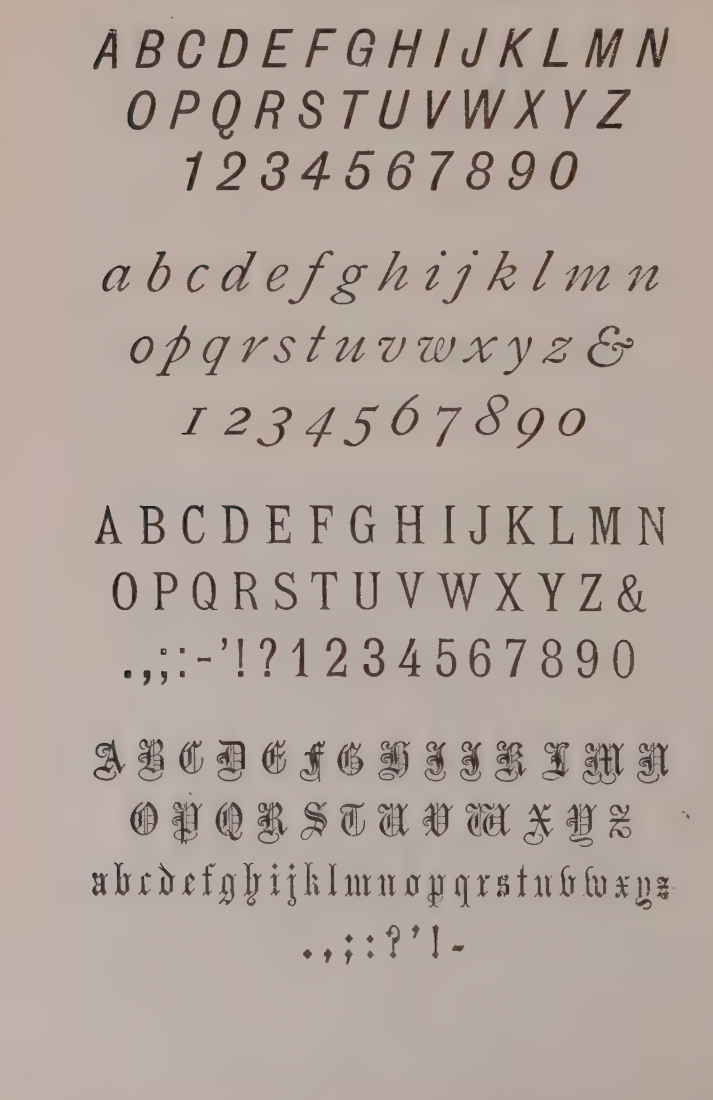
ABCDEFGHIJKL
MNOPQRSTUVW
XYZ1234567890

A B C D E F G H I J K
L M N O P Q R S T U
V W X Y Z .;:,!?'
1234567890

abcdefghijklmnopqrstuvw
xyz.;:,?!'-1234567890

ABCDEFGHIJKLMNO
PQRSTUVWXYZ
.;:,-?!'1234567890

abcdefghijklmn
opqrstuvwxyz
1234567890


A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z
1 2 3 4 5 6 7 8 9 0
a b c d e f g h i j k l m n
o p q r s t u v w x y z &
1 2 3 4 5 6 7 8 9 0
A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z &
.,;:-'!?1234567890
A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z
a b c d e f g h i j k l m n o p q r s t u v w x y z
.,;:?'!-

A B C D E F G H I J K L M
N O P Q R S T U V W X Y Z
Z . , ; : ' - ! ? 1 2 3 4 5 6 7 8 9 0
A B C D E F G H I J K L M N O P
Q R S T U V W X Y X
a b c d e f g h i j k l m n o p q r s t u
v w x y z . , ; : - ' ? ! 1 2 3 4 5 6 7 8 9 0
A B C D E F G H I J K L M N O P Q R
S T U V W X Y Z
A B C D E F G H I J K L M N O P Q R S T U
V W X Y Z & . , ; : ? ! 1 2 3 4 5 6 7 8 9 0
a b c d e f g h i j k l m n o p q r s t u v w x y z
& . , ; : ? ! ' - 1 2 3 4 5 6 7 8 9 0

NOTE.—For further varieties in lettering, or for minute directions in regard to it, examine "The Sign Painter's Manual," a copy of which is owned by every sign painter. Printing offices, also, will afford further alphabets, if desired, from their catalogues of type founders.

The following Normal Class Paper by Bishop Vincent might be used as a concise outline for discussing, in a teachers' meeting or convention, the whole field of illustration treated in this volume :—

The Laws of Illumination.

1. There is great power in the light.

[It arrests attention. It holds attention. It intensifies attention. It rewards attention.]

2. There is such a thing as putting light into lessons. Lesson illumination is very important.

3. A definition.

Lesson illumination is the employment of those elements in teaching by which the delighted attention of the pupil is attracted toward a lesson, and its instructions rendered more clear to his understanding.

4. Peculiarities of the pupil to be understood in tempting to attract him to a lesson.

1. The pupil delights in seeing.
2. The pupil delights in imagining.
3. The pupil delights in comparing.
4. The pupil delights in knowing.

5. Means of illumination adapted to the pupil's peculiarities.

1. The sight.

Objects, diagrams, maps, pictures, action.

2. The imagination.

Word-pictures, stories.

3. Comparisons.

Similes, metaphors, parables, types, symbols, analogies.

4. Knowledge.

History, science, art, travels, Biblical truths.

6. The laws of illumination.

1. The best light to shed on a Bible lesson is Bible light.

The teacher should therefore make a large use of Bible facts, narratives, parables.

2. To use Bible light in illuminating a lesson, the teacher should be very familiar with the history, geography, poetry, manners, and customs of Bible times, etc.

3. The teacher should use freely and wisely the facts of every-day life with which pupils are most familiar.

4. Illustrations are multiplied by the habit of observation.

5. The teacher should study the masters of illustration in books, in sermons, in essays, etc.

6. He should keep scrap-books for the preservation of illustrative material.

7. He should acquire facility in the use of illustration by patient and constant practice.

8. The teacher should use illustrations for the better teaching of the lesson, never to fill up time, to amuse the class, or to display his genius.
9. He should not use too many illustrations.
10. He should, by an apt illustration at the beginning of the lesson, excite the curiosity of his pupils, and thus lead them to self-activity in study.
11. He should remember that the best illustrations are those which come spontaneously while he is endeavouring to make clear to his pupils a truth which is clear to himself.
12. He should remember that in word-picturing the pupil will acquire no more vivid view of the lesson than the teacher himself possesses.
13. He should never unnecessarily use visible and material things to illustrate spiritual truth.
14. He should converse much with children and plain people during the week on the subject of the lesson.
15. To live a godly life is the best way to light up a lesson that a teacher can possibly employ.
16. He should always do the very best in his power, and trust results with the Master whom he serves.

Thus we have glanced at the various departments of visible illustration.

They should ever be as the golden candlesticks of Revelation, not attracting the eyes of men to themselves, but only revealing the glory of Him who cried from their midst, "I am Alpha and Omega, the beginning and the ending, the first and the last."

THE USE OF

VERBAL AND VISIBLE ILLUSTRATIONS

IN THE

PRIMARY OR INFANT CLASS.

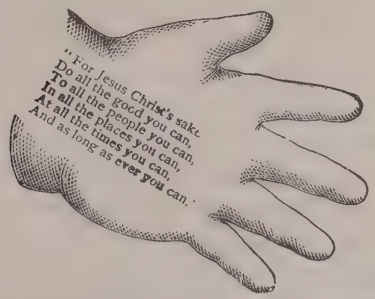
BY MRS. W. F. CRAFTS.

THE USE OF

VERBAL AND VISIBLE ILLUSTRATIONS

IN THE

PRIMARY OR INFANT CLASS.


"For Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the places you can,
At all the times you can,
And as long as ever you can."

"These little ones—their angels do always behold the face of my Father."

1. *THE ART OF ILLUSTRATION.*

DEAR TEACHER FRIEND:—If you should ask me, "What are the best helps to gain *attention?*" I would reply, The use of apt illustrations.

One hot summer day I was trying to give my class an idea of an ancient *sandal;* but the children were far more interested in making mischief than they were

in the lesson. I stooped down quickly, and, taking off the shoe of a little girl who sat near, held it up, saying, "Here is Annie's shoe. If it had no buttons on it, and was nothing but a sole with strings to tie around her foot to keep it on, it would be much like the shoes people used to wear when Jesus was on earth. They called their funny shoes sandals." Every eye was fastened upon the shoe, and all the scholars were interested and instructed.

Illustrations will also hold the *attention*. So long as children are interested, they are attentive, and they are attentive so long as the lesson is within their realm, the world of picture and story, and not in the upper air of abstractions. For children, one illustration is worth a hundred abstractions. And for grown people as well, as the next point will prove.

"Hearts don't change much after all."

If you should ask me, "What are the best helps to *memory?*" I should also answer, Apt illustrations. They both "strike and stick." As a friend once said to me, "They stick like burs in a boy's hair." Doubtless you have felt, as I have, an earnest desire to give the truth you teach such a degree of tenacity that it will be impossible for the children to forget it. What will make a teacher able to do this, was once very clearly shown byRalph Wells. Dr. Storrs had delivered a very fine address on some topic, and Mr. Wells, in order to test what is best remembered,

asked a number of persons what Dr. Storrs had said. In each case what was recalled was hung on an illustration. This law of association is one of memory's greatest helpers. Have you not sometimes succeeded in recalling something you had forgotten, but were trying to remember, by going back to the place where you stood, or sat, when you had the thought? Have you not been able to remember a new and peculiar name by associating it with something?

Illustration is a help also in another direction. "It lightens up or illuminates a lesson." Until I learned to associate God's truth with familiar objects, it was very tiresome work for me to read the Bible. One day, while taking a carriage drive with a friend, these questions were asked me: "What does the Bible say about rocks? about water? about trees?" When I began to search for answers by aid of a concordance, the reading of the Bible ceased to be a dull task, and passages which I had read with indifference before became bright points of interest. I do not hesitate to say that by the aid of illustration a teacher can succeed in making children enjoy and understand any lesson suitable to be given to them.

Illustration lightens up a lesson, especially by aiding the children to understand a new truth through comparison with something already familiar. "You tell us what things *are*, but never what they are *like*,"

was the criticism of Robert Hall on a brother minister. I wished to give a lesson on the "*Resurrection*" to a class of little pupils, to whom I discovered it was an entirely new thought. The first step was to plant, three weeks beforehand, in the presence of the class, a grain of corn in a flower-pot. When the day of the lesson came, there was a little plant two inches high. It was drawn up, and the grain of corn was seen attached to it. The children were taught that the seed had been buried, and God had called it to come up. They were then told about the conversation of two little girls beside the grave of their little friend Amy:—

"Did you say that they planted her? Will she come up next year?" asked Annie.

"No, not so soon," answered Katy; "but some day God will call her to come up, then she will. Papa knows everything, and he said she would."

Then the story of *Lazarus* was told, as giving proof that the dead would come forth when God should call them. A general resurrection was taught, and finally the children were asked how they would like to look when they should come out of their graves. One little girl, five years old, and a boy, replied, "Very pretty." Another child answered, "Just as I do now." They were then taught that if they truly loved Jesus they would shine as the sun, and look like Him.

The worship of the early *tabernacle* was a grand system of illustration devised by God Himself. The sacrifice of a lamb without spot or blemish was like the sacrifice of the sinless Lamb of God. The blood which must be sprinkled to insure that the life was yet in it, typified the sacrifice of a living Christ. The offering of dead blood, which would have been coagulated, and could not have been sprinkled, would not have been typical of the blood which pleads for our sins. The altar to burn incense upon every morning and at even when the lamps were lighted, taught prayer to a nation who in no other way could have comprehended what prayer was. The high priest, who alone was admitted to the holy of holies, or allowed to gaze upon the mercy-seat, the throne of God, was a grand illustration of the Advocate with the Father, even Jesus Christ the righteous. Macaulay says: "Logicians may reason about abstractions, but the great mass of mankind can never feel an interest in them. They must have images." He also says, that in early ages, "God, the uncreated, the incomprehensible, the invisible, attracted few worshippers. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the fasces of the lictor,

and the swords of thirty legions, were humbled in the dust."

There is a certain school of thinkers who believe that "the development of man commences with natural perceptions through the senses; its highest attainment is the exercise of reason." Taken without modifications, this would have a rationalistic tendency.

God has given us power to receive impressions or ideas of things through the five senses of the body, and He has endowed us with the still higher capability of perceiving truth by soul intuitions, which we call reason, but would, perhaps, be better named revelation. We know some things, the knowledge of which we cannot trace to any other source than to God Himself.

The teaching in our Sunday-schools will be degraded in the measure that it is mere object-teaching, but to bring the higher and lower faculties to point of contact will constitute the noblest kind of teaching. The failure of so many teachers to do this in the use of objects has given to persons of fine spiritual sense a dislike to the method adapted to religious instruction. Let the spirit which the term *object-illustration* embodies to a Christian teacher, but which would be better expressed by the words *intuitional instruction*, pervade Sunday-school teaching.

But while the purpose of illustration is to lighten a

lesson, sometimes the effect is to darken it by wrong methods. This is the case when the illustration is made more prominent than the lesson-thought, by the teacher's failure to make a definite application of the illustration. In the use of illustrations there are conditions to be nicely adjusted. This cannot be done by putting the illustration in one balance, and the truth in the other, to test which will weigh the heavier on a pupil's mind. But the illustration must be well overlaid with the truth, as were the boards of Shittim wood overlaid with gold in the building of the tabernacle. A teacher should test his work in this direction by making inquiries of parents what the children say about the lesson at home.

It should also be kept in mind that incongruous illustrations darken a lesson by changing, as it were, the aspect of the truth, or by mingling it with ludicrous and degrading associations; that inaccurate illustrations often destroy impressions of truth. A mother had been teaching her little daughter about the ark. Some time after the child was looking at a picture of an ark, when she suddenly exclaimed, "Why, mamma, you told me the ark had only one window in it, and that was in the roof! This picture has ten windows in the ark, for I counted them."

Illustrations may be divided into two classes: first, those addressed to the ear; second, those addressed to the eye. Stories and incidents are included in the

first class; to the second class belong blackboard exercises, object-illustrations, and pictures. Of the former I will give some hints in this letter, but I will reserve the second class for another letter, which will be on the subject of eye-teaching.

A child's love of hearing a story is too well known to you to need more than mention. "Tell me a story" is the universal plea from children; and therefore no instruction given to little people would be complete without the story element. The most desirable stories for illustration are to be found in the Bible. It is of itself a "Christian Treasury." In these times the attention of Bible students is being particularly directed to using the Bible as its own commentary. Many can say with Jeremiah, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."

The way to make our nation a more Bible-loving and Bible-studying people is to begin a right course in childhood. All that we can do as teachers to interest children in the Bible will tend toward the accomplishment of this.

Bible stories are apt to have a sort of unreality about them to the minds of children. This is, perhaps, due somewhat to the difference of customs, names, etc., between those times and our own time. And these stories have been so often repeated, that it is hard to realize them, just as we do not realize the common

blessings of life because they are so constantly bestowed. I have found it well to tell a Bible story, withholding all Bible names, particularly when the story is familiar, and have thus been able to carry the interest and attention of the class until the end of the lesson, or to a point where I could lead the children to know for themselves that I was telling them something from the Bible.

Second to Bible stories for illustrations are incidents which may be gathered from many sources—home-life, school-life, play, etc.

These should never be told simply for amusement. They should enforce thought, rather than make up for the lack of it.

"An illustration is merely a channel which is dug, through which thought flows more easily into the mind, and the channel is useless if the water of truth does not flow through it."

Besides stories, another class of illustrations addressed to the ear are *word-pictures*. The following poem, by the "Poet of the Sierras," so beautiful that I have copied it for you, will give an idea of what I mean by word-pictures. A prominent daily paper says, "It makes us think of some canvas after Murillo or Rubens."

CHRIST BLESSING LITTLE CHILDREN.

"And they came to Him, mothers of Judah,
Dark-eyed and in splendour of hair,

Bearing down over shoulders of beauty,
And bosoms half hiddden, half bare;

And they brought Him their babes, and besought Him,
Half kneeling, with suppliant air,
To bless the brown cherubs they brought Him,
With holy hands laid in their hair.

Then reaching His hands He said, lowly,
'Of such is my kingdom;' and then
Took the brown little babes in the holy
White hands of the Saviour of men;

Held them close to His heart, and caress'd them,
Put His face down to theirs, as in prayer;
Put their hands to His neck, and so bless'd them,
With baby hands hid in His hair."

Does not the poem help you to see, better than you have ever seen it before, how it all must have been when Christ was blessing the little children? If we cannot be poets, we can at least become teachers, who are able to make Bible incidents appear as vivid pictures to the imaginations of children. In word-picturing the pupil will acquire no more definite and vivid view of the lesson than the teacher himself possesses.

The list of illustrations addressed to the ear would not be complete without *allegory*. I never realized how much an allegory could be to a child until I read *Little Women*, by Miss Alcott. You will remember how the lives of the four young girls were patterned after *Pilgrim's Progress*. At least, this grand master-

piece of allegory should be studied byyou, not only to gain illustrations, but also to help you make original illustrations of a similar character. It is not a roundabout way of teaching, but on the contrary, a very direct way, as it appeals to the children's love of personating somebody or something. Have you not observed this element in their play?

As my next letter is to be devoted to the other department of illustration—eye-teaching—I will occupy the remainder of this letter in suggesting how to acquire the art of illustration.

Several excellent books of illustrations have been published for the use of Sunday-school teachers. These serve an important purpose; but more valuable than any book or collection of illustrations is the acquirement of the *illustrating habit.* This is to be gained by cultivating the observing powers, and by a course of reading. I know of a teacher who never sees or reads anything which interests him without asking himself the question, "What can I illustrate by this?" A good illustration is not given by him to a treacherous memory to keep, but is placed either in a repertory, or *index rerum*, or labelled envelopes, classified in a way to make it easily found when needed.

"What is it like?" as an habitual question in connection with every lesson, will gather illustrations as a lodestone gathers about itself iron filings. Ask your-

self the question, What is like this truth in the Bible? What is like it in home-life? What is like it in nature?

A *course of reading* that would be most beneficial to prepare one's self to illustrate would include, first, the Bible; second, sermons and essays written by persons celebrated for their illustrating habit, as Guthrie, Arnot, Spurgeon, Beecher, Talmage, and Newton; third, handbooks on illustrative teaching, as *The Art of Illustration*, by J. S. Fitch; *The Use of Illustration*, by Jas. M. Freeman; *Illustrative Teaching*, by W. H. Groser; *Art of Picturing*, by W. H. Groser.

Finally, the best way to acquire the art of illustration is to be a thorough Christian at heart, for only that which has made its way from the head of the teacher to his heart and conscience will succeed in making an impression upon the conscience of the children.

I like to think that an aptitude to teach others is a part of that living water which Jesus has promised. By His power the heart of a teacher may indeed become a fountain springing up into everlasting life in many souls.

Yours, in loving service,

MRS. W. F. CRAFTS.

II. *VISIBLE ILLUSTRATION.*

DEAR TEACHER FRIEND:—The case before us now is Eye *vs.* Ear in teaching. A farmer told his man, Patrick, to feed the oxen with corn in the ear. He

came back in a little while, saying, "Sure, sir, I did as ye tould me. I fed them with corn in the ear, but they shook it all out. Niver a bit of it could they get down." Perhaps you have had a somewhat similar experience in teaching little children. You have found that the lesson "went in at one ear and out at the other," or, perhaps, it has proved difficult to get any lesson at all into their ears.

Horace, in giving directions to a dramatic writer, makes the remark that "those things which enter the mind through the ear make a less vivid impression than those which enter through the eye." This holds true of all ages, but especially of the period of childhood.

It is through observation that children gain the most of their early knowledge. The most observant child is usually the most intelligent. The eye is the principal agent in observation. The impressions gained through it are more numerous and more correct than those acquired through any other organ.

The eye might well be called the king of attention; for where it leads, attention will follow. A teacher has only to hold up an object, or touch the blackboard with a piece of chalk, and, whether he draws anything or not, attention is arrested. During the last few years, object-lessons have become very popular in our public schools. The use of objects in the Sabbath and day-schools is for widely different purposes. In

the day-school, objects are introduced that the observing faculties may be strengthened and general intelligence increased.

As a practical result, "a child is made to see for itself by the aroused activity of its intellect, to advance only as it comprehends, and to become accustomed to habits of self-command and confidence."

In the Sunday-school, *object-illustrations* are given rather than object-lessons, the object being employed only to teach spiritual truth by comparison and association. When this is accomplished, the object should be put out of sight, or it will have just a contrary effect, diverting the attention rather than concentrating it.

I was once giving a lesson on the surety of God's *promises*. The first step was to ask the children to tell what a promise is; secondly, to get them to tell of some promises they had made; thirdly, to inquire whether or not they had kept their promises; fourthly, to take a fine thread from my pocket, and snap it, to illustrate how easily their promises are broken; fifthly, to recall some of God's promises; sixthly, to take a wire from my pocket, and vainly endeavouring to snap that, to illustrate that God's promises are not broken. In this example it will be seen that two object-illustrations are given Truths thus associated with familiar objects are made plainer to the mind, and they are longer retained in the memory, than when they

are taught abstractly. Familiar objects are thus made continual reminders of God.

There may be excess in even so good a practice as this. Victor Hugo has said: "The excess of a good quality becomes a vice. The generous man is not far removed from the prodigal, or the prudent man from the miser." *Excess in illustration* would tend to materialize truth.

You ask, "When should object-illustration be introduced in the Sunday-school lesson?" Some would say, in the beginning of the lesson; others, when the lesson is two-thirds taught. But no general rule can be given, unless it be this: give illustrations when they are needed to make the truth clearer. "How can it be done?" I will answer this question by giving some specimens which I have gleaned from a number of my lessons. When telling about the *rainbow* as a sign of the *covenant* between God and man, have a prism to throw the colours on the wall, where they can remain while you talk about them. Get the children to move their hands in the shape of the rainbow.

When teaching that the *pillar of fire* was light to the Israelites, but darkness to the Egyptians in crossing the Red Sea, show a piece of paper red on one side and black on the other. When this lesson was taught in my class, I provided each one of my assistants with such a piece of paper.

When describing the *vail of the tabernacle*, show some white linen, and blue, purple, and scarlet threads, and, if possible, a piece of embroidery done with these colours.

In teaching the lesson about "*Joseph making himself known to his brothers*," to show that Joseph reminded his brothers of their wickedness, not to punish them, but rather to make them love him more and despise evil, bring before the class a branch covered with leaves and a branch stripped of its leaves, and follow a line of questioning and development similar to this: What is the difference between these two branches? One has leaves on it and the other has none. Which one might we call a whip? [Children point.] Listen to the voice of the leaves. [The teacher shakes the branch with leaves.] Joseph wanted his brothers' thoughts about the wrong they had done to him to be like voices telling them not to do wrong any more, rather than like a whip, to give them sorrow. [Here some of the details of the story would be given.] As they went home, their thoughts about the wrong they had done to Joseph [shaking the branch with leaves] made them very kind to Benjamin, and they did all they could to keep harm from coming to him. [Let the scene now be described when Joseph sent every one out of the room save his brothers, when he made himself known.] Did Joseph want their thoughts of him to be like a whip, or like a branch with leaves?

I think he wanted to take their thoughts about him and make them into crowns of love to wear around their hearts. [Let the teacher hold the branch of leaves in the form of a crown.] God wants our thoughts about the wrong we have done to be not like whips, giving us sorrow, but like voices, telling us not to do so any more. God has forgiven us our sins for Jesus' sake, and, of course, He does not wish to punish us for them, but He wants to make a crown of love for us to wear around our hearts out of the memory of our sins.

In teaching about a *walled city, Jericho,* for instance, set up a toy village with a high row of blocks around it, and explain the similarities and contrast between the toy city and the walled city.

In teaching about the *twelve stones which were set up in Gilgal* as a monument of God's mercies to the Israelites, and applying the same thought to our remembrance of God's mercies to us, procure twelve marble chips. Write on them, Jesus Christ, The Comforter, The Bible, Heaven, Life, Prayer, Forgiveness, Home, Friends, Reason, Food, Clothing, and let them be set up as a monument before the class.

Let a little boy about three years old—he will probably have long hair—be placed before the class to illustrate *Samuel's age and size* when his mother took him to the tabernacle to be trained as a servant to the Lord.

When teaching about *deaf mutes cured by Christ*, you may find a deaf mute who is willing to come into the class, and show the children how powerless he is either to hear or to talk.

Illustrate the *blessing of sight* by showing an opera glass, and telling what it enables us to do. Show how it must be regulated, then tell that each child has a more wonderful pair of glasses, with which he can see things both near and far, and which are self-regulating, self-cleansing, and beautiful in colour. Tell the children that these "glasses" are their eyes.

To illustrate God's *love* by comparison with man's love, the following order of development may be used. If you should see a ball as large as this whole room, would it seem large or small to you? See what a little ball I have in my hand [a very small round seed]. Our love to God is like this little seed, but God's love for us is greater than a ball as large as this room would be.

To explain Jesus' name, "*Light*," illustrate as follows: How many of you have tried to look at the sun? Do you think you could look right at the sun while I could count twenty? Do you know of anything as bright or even brighter than the sun? [They do not.] I do. Jesus in heaven before He came to die for us, and Jesus in heaven now. He was and is brighter than the sun. When Jesus came from heaven, His shining was all shut up in a body like yours and mine.

While Jesus was here among men, there was one time when his God-light shone through His body and His clothes too. How well His name of Light fitted Him then! This illustration was used in a lesson on the Transfiguration.

When teaching a lesson on the *feeding of the multitude*, bring before the class five loaves made to represent oriental bread. A very good imitation can be made by mixing Graham flour and coarse Indian meal and bran with water, rolling the dough thin, and cutting out some round cakes, which should be about ten inches in diameter and half an inch in thickness. They should be dried rather than baked in a slow oven.

A lesson on *humility* might be illustrated in the following manner: What can you make? "A kite, a boat, a doll," etc. Endeavour here to recall the pride which has filled their hearts when they have succeeded in making anything.

How many of you have heard the sweet music which the organ makes? Why does it not make music now? "No one is playing on it." Is it right, then, to say that the organ makes the music? Now Miss —— will play on the organ. How does she help the organ to make music? She puts air into it and moves the keys. Each one of you is somewhat like an organ. Who gives you air? "God." What do you call it? "Breath." And it is God who teaches your hands to move to make things. He tells you

how, and puts strength into your hands to work Even men and women could do nothing themselves. God helps everybody. Just as the organ cannot make music by itself, so no one can do any kind of work unless God helps. What if the organ could talk, and should say, "What beautiful music I can make!" Would that be true? What should it say? "What beautiful music Miss —— can make on me!" You told me a little while ago that you were *proud* when you made anything that was nice; is it right for you to feel proud, and say, "How great I am!" What should you say instead? "How great God is, that He can show me how to do these things!"

In teaching how we have "*freedom by the truth*," refer to the slavery of the coloured people, then show a *fac-simile* of the Emancipation Proclamation, or a large sheet of paper with the following words written upon it: "**I,** Abraham Lincoln, President of the United States, . . do order and declare that all persons held as slaves . . . are, and henceforward shall be, free." Tell the children about the results of that document upon the condition of the slaves. Teach them then that they are Satan's slaves when they do wrong. Jesus wants to make them free. Hold up the Bible as Jesus' Emancipation Proclamation, and read from it how we may be made free: "The truth shall make you free;" that is, by trying to do as the Bible teaches us we become God's free children.

Let us now pass to another department of Visible Illustrations—*pictures.* I have in my home a copy of *The Child's Bible,* a quarto volume, which contains one hundred and fifteen full-page illustrations, and as many, if not more, half-page pictures. It has been invaluable to me in giving vividness to my ideas of Bible events, and has therefore been a great help to me in my preparations to teach the little children. In some instances I have taken the pictures into my class. Such a Bible would be a perfect delight to a child. He could, by aid of the pictures, gain a pretty good knowledge of the Bible before learning to read. I once heard Dr. Arnot say that it is the habit of the world to read the pictures in God's book, instead of the words. The lives of Christians are those pictures. You will readily recall instances where this has been so, and where God's cause has suffered through the example of some unfaithful Christian. But this is not the point I wish to emphasize. You can frequently find pictures to illustrate your lessons in commentaries, Bible dictionaries, and in books on Bible manners and customs. I have several times been much gratified by seeing my assistant teachers bring in these small pictures to illustrate the lesson to their little classes. For such purposes a picture scrap-book would be almost invaluable. Material for it could be gleaned from newspapers, magazines, and various other sources.

Such pictures are apt to be small, and therefore useless to the primary superintendent to show to the whole class. But such a collection would be very suggestive, and pictures or parts of pictures might sometimes be copied from it on a large scale upon the blackboard.

There have been published on large sheets pictures representing some few Bible scenes in the style of blackboard outlines, which, if pinned to the blackboard, cannot be distinguished from an actual chalk drawing a few feet away.

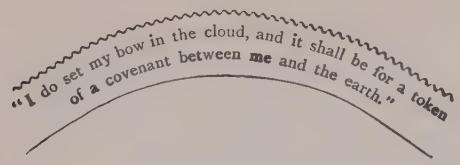
There will be occasions when you will need to make use of the *blackboard.*

To say "that you cannot draw" is no argument by which to excuse yourself from doing so. If we take advantage of the imaginative powers of children, we shall find that it will answer nearly as well to represent people, journeys, and places by dots and lines as by elaborate pictures. Do you not remember that rows of broken bits of dishes, arranged in a little cupboard which you made out of blocks and stones, were like so many rows of china in a handsome sideboard to the eyes of your imagination as a child? You have seen chairs converted into a railway train with perfect satisfaction, and probably, too, you have seen a journey undertaken with a hobby-horse, or a saw-horse, accompanied by all the enjoyment and perplexities of a real trip. If we take advantage of this peculiarity of

the child's mind, it will be a comparatively easy task to make good and efficient use of the blackboard, although we cannot draw well.

As additional encouragement I will give you a few examples of simple blackboard work, taken from some of my lessons.

Print Gen. ix. 13, in the shape of a *rainbow*, when teaching about that sign of God's *covenant*.



Make innumerable dots to represent *manna*, when teaching about God feeding the Israelites in the wilderness.

Draw a line representing the *journey of the Israelites* from Egypt to Canaan.

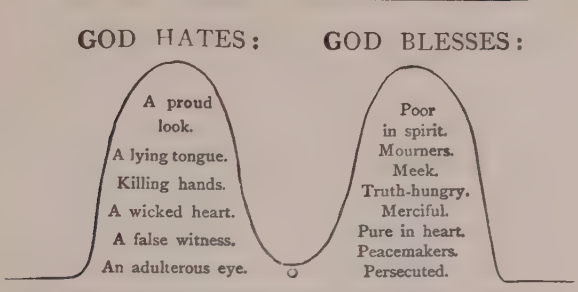
When the course of lessons was the Israelites' journey from Egypt to Canaan, this line was placed by degrees upon the blackboard or slates of the assistant teachers, until it was complete. Very many of the children learned to draw it, and at the *quarterly review* they were able to locate the different places about which they had learned. At that time a red mark was drawn across the journey line to represent the Red Sea; a little green branch was drawn at Marah; dots

representing manna located the Desert of Sin. A flag was drawn to represent Rephidim, where the Israelites fought with Amalek; the two tables of stone at Mount Sinai; a small straight line to represent a stick or Moses' rod at Kadesh; a serpent at a point midway between Mount Hor and Ezion-geber; and a bunch of grapes at Mount Nebo to represent the place from which Moses looked over into the Promised Land, and saw that it was a land of plenty.

In teaching about the *passover*, draw a door and frame, and put some red marks on them to represent the blood which the Israelites where instructed to put upon the doorposts and the lintel.

In teaching the significance of the passover, make a cross, with the motto, "Christ our passover is sacrificed for us," on it; or, if you prefer it, the figure of a lamb, with the motto, "Behold the Lamb of God," as an explanation of the words, "Christ our passover is sacrificed for us." If you cannot draw the lamb, you can get some one to draw it for you, or paste a picture on the blackboard.

When teaching about the mountains of blessing and cursing, *Mount Ebal and Mount Gerizim*, draw the outline of two mountains with a valley between. Make an application of the lesson by printing upon Mount Ebal the seven things which the Lord hates, and upon Mount Gerizim the eight things which He blesses, thus:—



To illustrate the lesson about the four *lepers who sat at the gate of Samaria*, draw a square to represent the city, leave an open place for the gate, and make four dots by the gate for the lepers.

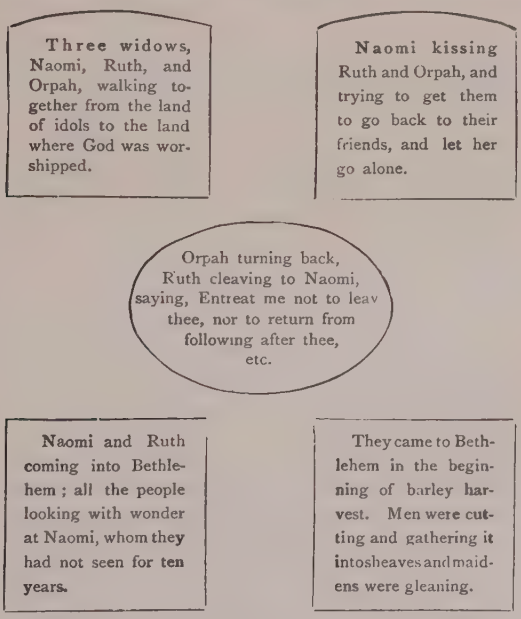
In teaching how it may be possible to live right in the sight of God, tell, first, the story of the *widow whose little pot of oil Elisha caused to increase* until it filled all of the empty jars which she had brought in from her neighbours' houses. She then sold the oil and paid her debts. Draw on the blackboard a row of seven jars, drawing a small heart above them. Then make use of them in the following manner:—Here is a little jar for each day in the week. Tell me what letter to put under each line, S, M, T, W, T, F, S. [Then point to the heart.] From that we are to fill each day [pointing to the jars] with goodness. "Could the widow fill her empty jars with the small quantity of oil which she had in her little pot? Do you think you have enough goodness in your heart to fill all of

the days?" "Yes." "Let us think about this. How many of you have sometimes promised your fathers and mothers that you would be good all day? Try to remember now. In a little while were you not doing wrong and feeling very sorry about it? You surely did not have enough goodness in your heart to fill that day. I will make a picture of all the goodness you had. [Represent the jar about half full.] If we pray to God to help us to do right, He will send His Holy Spirit into our hearts, and we shall then be able to fill all of the days full of goodness, for the Holy Spirit will bring God's goodness to us. [Represent all the days as full by rapid use of the chalk on all the jars.]

In teaching the lesson about David and *Goliath*, to give an idea of Goliath's size draw on the blackboard a shoe and a hand twice the size of those belonging to a man of ordinary size. When telling about the weapons which David used in the combat with Goliath, show the children a sling cut of sheep-skin of an elliptic shape, five inches long and three inches wide, with a coarse leather string, three yards long, passed through holes at each end. Show also a stone to fit it.

I will now give one more illustration of simple blackboard work which can be applied to many different lessons. It is a portion of my lesson on *Ruth and Naomi*. "I wish we had some large and beautiful pictures for our lesson to-day, but as I could not get them

we will '*pretend*' that we have some, and I will make some frames for them. [Drawing the outlines below.]


Three widows, Naomi, Ruth, and Orpah, walking together from the land of idols to the land where God was worshipped.
Naomi kissing Ruth and Orpah, and trying to get them to go back to their friends, and let her go alone.
Orpah turning back, Ruth cleaving to Naomi, saying, Entreat me not to leav thee, nor to return from following after thee, etc.
Naomi and Ruth coming into Bethlehem; all the people looking with wonder at Naomi, whom they had not seen for ten years.
They came to Bethlehem in the beginning of barley harvest. Men were cutting and gathering it intosheavesandmaidens were gleaning.

The words in the above outlines are not to be written, but to be repeated by the teacher. The success of the method will depend upon the ability of the teacher to control the imaginative faculties of the children. Make the ideal real; point to a place for the persons and things mentioned. This will giv "to airy nothings a local habitation and a name."

The greater part of the examples which I have given may be used by assistant teachers, who will draw them upon slates instead of the blackboard. I hope you will see to it that each one of your assistants is provided with a slate as one of the necessary equipments.

It is much the best plan to do all blackboard work in the presence of the class, as children take great delight in seeing anything drawn; and besides, attention will be thus collected, as I have already intimated. But if the drawing and printing cannot be done rapidly, it had better be made before the class comes together, and kept covered up until the time for it to be used. If this is not done, the illustration will be found, when the time comes for using it, to be like an uncorked bottle of perfumery from which all the fragrance has evaporated.

Before closing this letter I want to give one caution about the *abuse of the blackboard.* It is altogether wrong to associate God's truth with deformity. It will be hard for a child ever afterward to think of it as beautiful. I have seen blackboard work which reflected ridicule rather than light upon a lesson. Therefore, unless you can draw well, or can learn to draw well, I would advise you to get some one to draw for you, and to attempt nothing more complicated than dots and letters yourself

Yours, in loving service,

MRS. W. F. CRAFTS.

III. *SCISSORS INSTEAD OF CHALK.*

DEAR TEACHER FRIENDS:—Without doubt, picture-teaching is the most forceful way of putting things before the youthful mind. By it the understanding is enlightened, and the memory aided. It flashes truth into the soul so quickly, that it might well be termed the telegraphy of teaching; but to many mothers and teachers the idea of attaining power to use it is as formidable a task as the chaining of the lightning was thought to be before the invention of the telegraph.

If pictures suitable to the occasion were always to be had, the greatest difficulty would be removed. If all who desire to draw, could draw, there would be no obstacles in the way. The facts, however, are, that only a small number of pictures suited to the use can be found, and that few persons, comparatively, can draw what they would like to represent. All ladies are in one sense artisans; for they engage themselves, at one time or another, in cutting out garments and various forms of fancy work. The *scissors* is the tool with which they fashion forms of beauty. Has it ever occurred to them that all this acquired skill might be a help to them in picture-teaching to the little children in the home and in the Sunday-school? Will not a moment's thought realize to them the reasonableness and possibility of making things with

the scissors that they could not hope to do with the less familiar pencil or crayon? When a mother sits down to tell a Bible story to her child, let her take, with her Bible, paper and scissors, and, as she is talking, let her cut out the things she is talking about. For instance, when telling the story of the *feeding of the five thousand*, let five round pieces of paper be cut to represent the loaves, and two rather long straight pieces be cut to represent the two little fishes, better still if the shape of the fish can be imitated. In telling the *parable of the ten virgins*, let ten paper dolls be cut, and ten lamps, in form somewhat like the ancient lamps. A little net, made by first cutting a circle, folding it and then cutting it from side to side in narrow slits, will be useful in teaching many lessons about *fishermen*.

The *teacher-mother* in the Sunday-school can make use of these suggestions, but her work ought to be prepared at home, as her time and opportunity are limited. Let Sunday-school teachers look in books of engravings, and find what they would like for illustration, and then take paper and scissors, and prepare them before coming to the class. In lessons about kings, crowns cut out of gilt paper, and chariots, shields, spears, etc., cut out of paper, which can be pinned to the blackboard with only a moment's delay, will be found very helpful.

Another application of the use of the scissors for

illustration is in preparing symbols which naturally grow out of the lesson, and on which may be written or printed the *Golden Text.* For instance, flags, stars, crosses, swords, coins, hands, hearts, tents, etc., as the passage may suggest.

In connection with the use of scissors instead of chalk for drawing and lettering, the following letter of a prominent teacher [Mrs. Virginia J. Kent] will be especially suggestive:—

"Being much impressed by the lecture of Joseph Cook, on '*Conscience,*' in which he gives such weight to the word *ought*, I concluded to present the subject to my primary class in as forcible a manner as possible.

"Having prepared block letters, nine inches long, of a bright red colour, I had them tacked on the wall of my school-room. The contrast on the white was beautiful, and 'I OUGHT TO' was very suggestive for several Sabbaths. The children were asked what they thought THEY OUGHT to do. Many of the answers indicated considerable reflection and good common sense on their part. Every week something new and fresh was added and explained—about prayer—reading the Bible—obedience to parents—love to God, etc., which I find has made quite a deep impression on the minds and hearts of the little folks, in which the bright blue and scarlet paper had, I think, a conspicuous part.

"'Through the eye to the heart' is a direct route,

a lane without a turn. These words and themes can often be woven into the lesson of the day, which should not be hurried for any other exercise.

"Children like variety, however, and this can be allowed them in each session without crowding. And now perhaps some one will ask, 'How can I get the *letters?*' I tried, myself, in various ways and places, for about a year, for similar letters, unsuccessfully, until the '*ought*' came so forcibly to my mind. Then I started afresh, and with the suggestions and plan of a kind friend, of large experience, with the aid of paper marked in plain squares, a rule, a pencil, a knife, pasteboard, (and perhaps I may add without vanity, a will,) and the inspiration of about three hundred little eyes, whose brightness never fades from my memory through all the week; the result was a complete triumph, and the patterns for the alphabet were soon cut out. Now any verse or motto can in a few minutes be made ready for use. The letters are plain, and not obscured by ornamentation. The home also could be adorned in this way, and be a means of culture for our children. Try it, teachers and mothers."

In order to make perfectly clear this use of scissors in making symbols on which to write the golden texts for presentation to the little ones at the close of the lessons, we subjoin here a score of symbols connected with the life of Christ, with brief explanations of their

use, as published in the Sunday-school magazine, "The Study." We have also added in the next chapter, as concrete explanations of our remarks on the various departments of illustration, a chapter of miscellaneous illustrations, such as we have found helpful in lighting up Bible lessons for the little ones.

The Infant Messiah. (Matt. ii.)

Cut a large star out of gilt paper; pin it to the blackboard in presence of the class. Get the children to tell where stars shine. Tell them that the people watched for a new star in the sky as a sign that Jesus had come. Ask how many of them would like to have the story of Jesus' coming told all around the star, so that the star would be a help for them to remember it. Then give the lesson story in five vivid word-pictures for the imagination, locating each picture in one of the five spaces between the points of the star. Let the first picture be a description of the wise men looking up at the sky and seeing a new star, then talking with each other about what it could mean, then deciding that it was the sign that Jesus had come, then starting to Jerusalem, and watching the king's house, and making inquiry about where they could find Jesus

Fig. 29.

Print in the first space "Wise Men." Print in the second space "What King Herod did," and describe events in verses 4, 5, and 6. Print in the third space "Herod sending Wise Men," and describe events in verses 6 and 7. Print in fourth space "Star leading," and describe events in verses 9 and 10. Print in fifth space "Wise Men Worshipping," and describe events in verses 11 and 12. (Fig. 29.)

Practical application.—Teach that the Bible is like a star, leading us to Jesus. Ask how many of them have found Him. Teach that they must bring Him gifts of song, prayer, alms, etc. Give to each child a gilt paper star to carry home, and print the golden text (Isa.) upon it. Request that the stars be brought back on the following Sunday, to be seen by the teacher.

The Flight into Egypt. (Matt. ii.)

(Fig. 30.)

1. Lead the children to mention, as safe places, a strong boat on the sea; by a hot fire, in event of great cold; under the shadow of a rock, a tree, or even an umbrella, during great heat; in the home during the dark night, etc. (Fig. 30.)

2. Review briefly the lesson of last Sunday, placing emphasis on the fact that Herod wanted the wise men to stop on their way back

and tell him where they had found Jesus. Disclose his wicked intent toward Jesus. Ask to which of the safe places mentioned Jesus needed to be taken. Then tell of the provision the heavenly Father made for Him, as given in verses 13 and 14. Relate the events in verses 16, 17, and 18, in proof of the wisdom of the heavenly Father. Question the children as to how long Jesus would need to be kept in Egypt; then read from the Bible verses 19, 20, and 21.

3. Teach now of the safe places the heavenly Father has provided for keeping His children from sin. Do this by first drawing a church, or pinning one to the blackboard cut out of paper, then by asking the children to tell what they learn in the Sunday-school and in the church it is wrong and unsafe for them to do. Give to each child a little church cut out of cardboard, and request him to print or write, or get mother to write, all he can remember of safe places.

Jesus Baptized by John. (Matt. iii.)

1. Talk with the children about own children and adopted children; make a clear distinction.

Fig. 31.

2. Lead them to inquire whether Jesus is the real Son or the adopted Son of the heavenly Father. Tell them that the Father once told which He is. Try to get the children to tell when it was

told; then let the teacher give all the facts concerning the baptism of Jesus. Print upon the blackboard the words in which the Father proclaimed Jesus as His own Son. Pin to the blackboard, under the message, a dove cut out of white paper, when the descent of the Holy Spirit is described. (Fig. 31.)

3. Teach that we become the adopted children of the heavenly Father by faith in Christ. Jesus was baptized only to show us the way. Teach emphatically that simply being baptized will not make us adopted children of the heavenly Father, unless we have first repented of our sins and confessed them. Give to each child a white paper dove to print the Golden Text (Matt. iii. 17) upon, and bring back to show on the following Sunday.

The Temptation of Jesus. (Matt. iv.)

Fig. 32.

1. Show the children a picture of a lion, or pin to the blackboard one cut out of brown paper. Let them talk for a few moments about lions. (Fig. 32.)

2. Read 1 Peter v. 8, which describes the devil as a roaring lion. Teach that he "devours" by taking away goodness, and leaving badness in its place. Ask the children if they ever heard that the devil tried to "devour" Jesus

Question them in such a manner that they will be helped to tell all they know about it. Supply what they do not know, either by reading from the Bible or by telling the story of Christ's temptation.

3. Ask each child to tell of some time when the devil has tried to "devour" him, and succeeded. Teach that because Jesus conquered the devil, He is able to help us conquer him. We ask Him to do this for us when we pray, "Deliver us from evil." We ought so to pray whenever we feel the devil tempting us. Give to each child a small paper lion, to print on it the Golden Text, Heb. ii. 18.

The True Disciples. (Matt. v.)

1. Interest the children in chimes by referring to bell concerts, and the sweet music sometimes made in church steeples by the ringing of bells. Pin to the blackboard eight bells cut out of silver paper, in such a way as to give some idea of how a chime of bells looks. (Fig. 33)

Fig. 33.

2. Teach that there are words in the Bible, which Jesus spoke, that make our hearts glad—more glad than music does. Let each bell now be made to represent one of the Beatitudes, which the teacher will do well to repeat in a singing voice, imitating as nearly as possible the ringing of bells. "The Monastery Bells," played upon a piano, would make a fine accompaniment.

Ask at the end which bell makes their hearts gladdest. This will probably lead to the recitation of the Beatitudes. Print "God's Love" in the midst of the bells, as the name of the music.

3. Talk about the position of bells, high in the steeples, as being best, so that their sound may go to everybody far and near. Make a personal application by teaching that those who have "God's love" in their hearts ought to tell others about it, and show them the way to get it; so Jesus called them "lights." Print the Golden Text (Matt. v. 14) with charcoal on a large bell cut out of white paper and pinned to the blackboard. Give to each child a small silver paper bell to print the Golden Text upon.

The Truly Righteous. (Matt. v.)

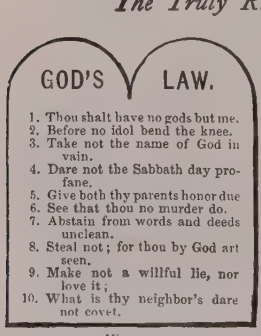

GOD'S LAW.
1. Thou shalt have no gods but me.
2. Before no idol bend the knee.
3. Take not the name of God in vain.
4. Dare not the Sabbath day profane.
5. Give both thy parents honor due
6. See that thou no murder do.
7. Abstain from words and deeds unclean.
8. Steal not; for thou by God art seen.
9. Make not a willful lie, nor love it;
10. What is thy neighbor's dare not covet.

Fig 34.

1. Lead the children to define a lie as a thing spoken with the lips when the heart does not mean it. Teach also that lies may be acted, as well as spoken. Illustrate both ways by incidents.

2. Have the ten commandments repeated or read from the Bible. Ask the children if they can tell how a person might lie and yet keep the commandments. Give as an example what Jesus said

concerning a man showing love in his acts while he had hate in his heart. (See ver. 21—24.)

3. Pin to the blackboard a large copy of the accompanying figure, and have the children read together from it. Then take it down, and cut in the shape of a heart; this may be done readily if there was sufficient margin at first. Pin the heart to the blackboard, and it becomes a powerful object-lesson to teach the children that they must keep the commandments in their hearts. (Fig. 34.)

Take the heart down again, turn it on the other side, where the Golden Text is printed, and ask them to read it. Give to each child to carry home a small copy, requesting them to make a heart out of it, and print the Golden Text (Psalm li. 6) upon it, to bring back next Sunday. Request also that they will learn the commandments. This systematic form will greatly aid the memory.

The Tongue and the Temper. (Matt. v.)

1. Talk about reading from books. Get the children to name some of the books they read. Lead them to say that they read from open books, not closed ones.

Fig. 35.

2. Teach that all we

do or say is written on our hearts; that God can read what is written in our hearts, as if they were open books. Our hearts are closed to others, but open to God. Draw a large heart on the blackboard, and print in it some "swear words" which children say, such as "By goodness I will," "As sure as I live," "Honest and true," (spoken by way of affirming,) "Over the left," and kindred expressions which children use. Teach them what Jesus taught about such words.

3. Print in another heart, or in the same one with the words erased, an evil thing which temper writes on our hearts—Revenge—explaining its meaning. Erase it, and print what God wants to read in our hearts instead of "swear words" and revenge. (See v. 44.)

Give to each child a little heart-book, with the request to print the Golden Text on the outside; and on the blank leaves what we must have written on our hearts to be at all like our heavenly Father.

Let these heart-books be made with a red paper cover and four blank leaves, cut in the shape of a heart, and all fastened together with a narrow ribbon. (Fig. 35.)

Giving and Praying. (Matt. vi.)

1. Draw on the blackboard or slate a small circle, or even a dot. Tell that it is a picture of a seed.

Talk a few moments about flowers and other things growing from seeds.

2. Show a piece of money—a penny perhaps—and ask if that is a seed. The children will probably say No; but name the good that money grows into —as help to the poor, God's word preached to the heathen, churches where people may learn how to be Christ-like, etc. Lead them to guess how money is planted so that it may thus grow into good. Teach them that they should give money to God quietly, even as we plant the little seed in the ground. Show the children one of many round pieces of gilt paper, stiffened, prepared to give them, with the Golden Text (Matt. vi. 6) printed on one side; or it might be well to draw a circle on the blackboard, and print the Golden Text in it for the children to read.

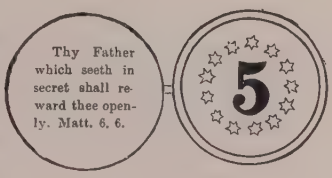


Fig. 36.

3. Teach that prayer is another seed which we plant that grows into good for others. Give instances where people have received great blessings in answer to prayers. Teach that God is pleased to have us pray, as well as give, quietly. Read over very carefully the words of the Lord's Prayer, as the right kind of "seed" for us to plant in prayer.

Our Father's Care. (Matt. vi.)

He careth for you. 1 Pet. 5. 7.

Fig. 37.

1. Talk with the children about birds in cages, the kind of birds thus kept, the kinds of food they are fed upon, and the ways in which they are cared for.

2. Ask the children to name the kind of birds usually not kept in cages as pets. Lead them to talk about how such birds are fed; then read Matt. vi. 26, which tells about God's care of birds. Tell how God feeds them by giving them instincts to find their food, by putting it into people's hearts to give them food in their fields, yards, etc.

3. Teach about God's care of the flowers. This may be done by getting the children to talk about their own gardens, and then telling them that all of the flowers in the world belong to God's garden, and that He warms them with His sun, and waters them with His rain. Or let the teacher take a flower, and call it a little lady, the receptacle corresponding to the head, the calyx to the cloak, the corolla to the dress, and the stamens to the feet. Call attention to the fact that she has no hands, and therefore could not have made her own clothes. Read in connection Matt. vi. 28, 29.

4. Talk with the children about the Father's care

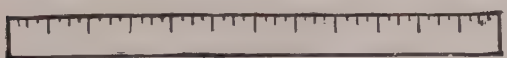
for them. Trace His gift of food from the shape in which it comes to them back to the ground where God makes it grow. In a similar way talk about their clothing, how God makes the materials grow in the ground, on sheep, or in the silkworm.

Teach the children that they are "God's sparrows," and give to each one a little sparrow cut out of paper with the Golden Text (1 Peter v. 7) printed upon it; or, better still, ask them to print the text upon it, and mark the eyes.

5. Teach them that their heavenly Father, who cares for them, expects them to obey Him in all things.

The Saviour's Golden Rule. (Matt. vii.)

1. Talk about measuring various articles. This may be introduced by asking the children to talk



Whatsoever ye would that men should do to you do ye even so to them.

Fig. 38.

about visits which they have made to stores with their parents. They will readily tell about the measuring of fruits, vegetables, cloth, etc. Lead them to talk also about the measuring which carpenters do.

2. Show a perfect foot-rule, and also one that is not more than half as long. Say that we can learn by the two rules how to measure what we do and say

to others. That when we treat others not so well as ourselves, we are using the too-short rule; when we treat others well, so that good may be spoken of us, we are also using the too-short rule. Show a foot-rule covered with gilt paper, and read from the back of it the words of Matt. vii. 12. Give incidents illustrating how children and others have acted by this rule.

Let each child have a copy of the golden foot-rule to carry home and print the Saviour's words upon, to be returned next Sunday for inspection. (Fig. 38.)

The False and the True. (Matt. vii.)

Be ye doers of the word, and not hearers only. James i. 22.
Fig. 39.

1. Show an artificial flower and a natural flower as nearly alike as possible. Let the children try to discriminate between them by looking at them. Tell the legend about King Solomon, who, when called upon to decide between two wreaths, as to which was natural and which was artificial, opened the windows and let in the bees.

2. Teach that some people are like the artificial flower, because they seem to be good, but have not God in their hearts to make them really good. Read in Matt. vii. 22, 23, what will happen when they try to get into heaven by their goodness.

3. Teach what it is to be like the true flower in

our goodness. (See Matt. vii. 21.) Try to lead the children earnestly to desire this:

> "Saviour and Master, these sayings of Thine,
> Help me to make them doings of mine."

4. Use Christ's illustrations of the houses on the rock and on the sand to impress the thought that Christ is the only sure foundation upon which to build our good works. See fig. 39 for pattern of gift for the children. Ask them to print on the leaves the kinds of "fruit" they will bear if God is in their hearts.

The Power of Christ. (Matt. viii. 18—34.)

Central thought: Christ stilling *storms*.

1. As introductory to the lesson, tell the story of the little girl in Longfellow's "Hesperus," who says to her affrighted father in the midst of a great storm,

> "Is not God upon the water,
> Just the same as on the land?"

Read from the Bible to the class, Isa. xl. 12, first clause, about the waters in the hollow of God's hand.

2. Preach God's perfect control over the waters He thus holds, as shown in His *stilling of the tempest on Galilee.* Show the class a hand cut out of paper with the Golden Text, "All power," etc., printed or written upon it. It may be passed to two or three

children, who can read, with a request for them to read so that all may hear.

3. Teach that on land, as well as sea, we are in God's hand, in which connection John x. 29 should be read. As illustrating God's care, tell the story of

Fig. 40.

the two demoniacs among the Gadarenes, who were delivered from the possession of devils by the power of Christ, in Matt. viii. 18, etc.

4. Preach that in life or death, on land or sea, we ought to trust Him who always holds us in His

hand. Illustrate this by the example of David, who, when pursued by Saul, looked up to God, and said, "Into Thine hand I commit my spirit." Compare with this prayer of David that familiar one of childhood,—

"Now I lay me down to sleep," etc.

Let each child be given a paper hand to carry home and print this little prayer of childhood on one side, and the Golden Text, as in the picture, on the other. (Fig. 40.)

Invitation of Christ. (Matt. xi. 20—30.)

Central thought: *Peace* in Christ's service.

1. Interest the children in a *yoke* such as is used for oxen. Pin to the blackboard a large paper yoke, of the shape represented in the picture. (Fig 41.) Get the children to tell of what real yokes are made, and where they have seen them worn. Let the teacher talk about the painful effects of some yokes that are poorly made or do not fit.

2. Teach that Satan tries to put heavy yokes of sin on people. To illustrate this, tell of Nebuchadnezzar's humiliation because he let Satan put a yoke of pride on him (Dan. iv. 28—33). Then tell the children that whole cities have put on Satan's heavy yoke of sin. Read from the Bible Matt. xi. 20—24. Add some present examples.

3. Teach that Christ's yoke of service is *easy* to wear. Have prepared, before coming to the class, paper yokes, about four inches long, one for each member of the class, according to the pattern given. At this point in the lesson, let the yokes be given out, and let it be shown by incidents from the life of

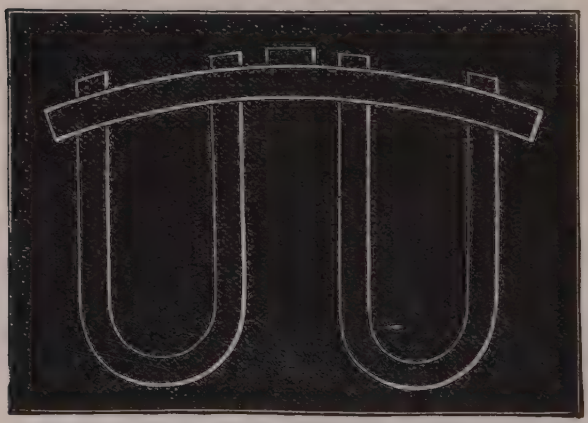


Fig. 41.

the teacher and other Christians, that Christ's yoke (that is, *work for Him*) gives only comfort and joy. Repeat the Golden Text, "Come unto Me, all ye that labour," etc., and ask the children to print it on their paper yokes and bring them for inspection on the next Sunday.

Wheat and Tares. (Matt. xiii. 24—30, 37—43.)

Central thought:—The *separation* of the righteous from the unrighteous.

1. Let the teacher bring into the class either heads or grains of wheat, and enter into a conversation

Fig. 42.

with the children about the manner of sowing and cultivating wheat. This could be done most delightfully by singing or having some of the children sing, with motions, the song of the farmer sowing his wheat, as found in every collection of kindergarten songs.

2. Tell the parable of the wheat and tares as a story which Jesus told. Read parts of it from the Bible, not to begin with, but rather as episodes, when the interest of the children in the story is greatest.

3. Tell the children that Jesus' stories were always told to teach something. Lead the children to ask such questions as, "Whom did Jesus mean by the *sower?*" "What did He mean by the seed?" etc. The teacher can get the children started in this way by asking, "Wouldn't you like to know what Jesus meant by the sower, the enemy, the wheat, the tares, etc.? Then you must ask me about each one."

To close the lesson, pin to the blackboard a large paper sickle, cut out of silver paper. Explain that it is one of the tools sometimes used in *harvest.* Print inside the circle formed by the blade the words of the Golden Text, "The harvest is the end of the world." Give to each child a small paper sickle to carry home and print the Golden Text upon, and bring back on the next Sunday for inspection, after which the child can, of course, carry it home to keep. (Fig. 42.)

Following Christ. (Matt. xvi. 13—28.)

1. Let the teacher draw on the blackboard the sole of a shoe, or pin to it one that has been cut out of paper. In either case let the sole be studded thickly

with hob nails. Ask the children how many have seen such shoes. Then erase the dots, except six, arranged in the form of a cross; or if paper is used, let the paper sole be turned over, and these six dots shown. Ask what shape the dots make. (A cross.) Then tell the story of a man who wanted to make himself and others remember to follow Jesus, and so had six nails put in the centre of the soles of his shoes in the shape of a cross. It will be helpful to ask about the impress such shoes would make in snow or moist earth.

2. Let the teacher repeat the words of the Golden Text (Matt. xvi. 24), closing with "Follow Me," the children's creed in two words, and then ask the children to repeat these two words together.

Teach that it is not by having nails put like crosses in our shoes that we best follow Jesus, but by always showing ourselves His friends, and by being as near like Him as possible in all we do and say. As a Christian boy once said, "I have been trying to walk in the footsteps of Jesus." The lesson story affords examples of those who did not do this. (See ver. 13, 14, 22, 23.)

3. Give to each child a pair of soles cut out of paper after the pattern given, but of course several times larger, so that the words can be printed or written without crowding. Request the children to make the cross and also to write on the other sole how

they are to follow Jesus—"Patience, Love, Gentleness, Courage, Truth," etc.

Transfiguration of Christ. (Matt. xvii. 1—13.)

Central thought:—*Kingship of Christ* revealed.

1. Children have an idea that the sun does not shine on dark and cloudy days. Bring this error out

Fig. 43.

by means of conversations and questions, and then tell them that the sun shines above the clouds. Pin to the blackboard a large circle of gilt paper while talking about the sun.

2. Teach that Jesus was really the greatest of all kings, although He was homeless and rejected of men in this world.

3. Tell the story of the transfiguration as a time when His glory shone forth, with God the Father, Moses, and Elias, from heaven, and Peter, James, and John, of the apostles, to behold it. Give to each child a small round piece of gilt paper to print upon it, as a picture of the sun, "His face did shine as the sun." (Fig. 43.)

Jesus and the Young. (Matt. xix. 13—26.)

Central thought:—Jesus invites the young to love trust, and obey Him.

Fig. 44.

1. Show a small letter of *invitation.* Get the children to tell whether or not they have received such notes, or even verbal invitations to visit friends. Spend but few moments, however, in this conversation (Fig. 44.)

2. Read from the Bible the invitation, "Suffer little children," etc.*

3. Contrast the invitations that are for a day, or an hour, or at best for a short time, with Jesus' invitation to stay with Him for ever. Teach that the conditions of staying with Jesus for ever are to obey, love, and trust Him.

4. Teach the story of the rich young ruler who was not willing to obey, love, and trust Jesus, and so "went away sorrowful."

5. Give to each child, with his name written on the envelope, a little letter with the Golden Text, "Suffer little children," etc., written in it, as an invitation from Jesus.

Give also to each child another envelope with the name Jesus, containing a blank sheet of paper for him to print on it whether or not he will come to Jesus, and sign his name, and bring the next Sunday for inspection, as usual.

The Marriage Feast. (Matt. xxii. 1—14.)

Central thought:—Jesus invites us to share the *blessings* of His love.

* A fresh interest would be given to this familiar but favourite story, if the teacher would secure the picture puzzle of 'Christ blessing little children," published by Milton Bradley, of Springfield, Mass., U.S.A., and sent by mail for three shillings or seventy-five cents, and fit it together before the class, and then how the completed picture.

1. With blocks represent an oriental *table.* The pattern given (Fig. 45.) shows the shape of the top of the table with dishes upon it. The blocks would elevate the table from the floor in the right proportion. Blocks of smaller size could be used to represent

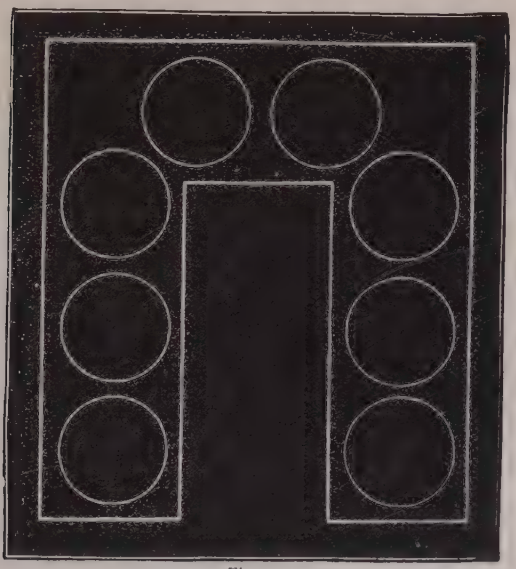


Fig. 45.

couches, such as Orientals recline upon as they eat, in place of sitting in chairs, as we do. Tell that the servants went about in the hollow square within the table to wait upon the guests.

2. Tell the parable of the Marriage Feast as a story

which Jesus told. Read parts of it from the Bible when the interest will admit. Explain the parable.

3. Put the blocks away, and pin to the blackboard a large representation of the top of the table, cut out of white paper, with the Golden Text (Matt. xx. 9) printed upon it. When this has been read by the teacher and class in concert two or three times, turn the paper over, and have drawn on the other side eight plates, with the following words written upon them, "Pardon, Trust, Hope, Love, Joy, Peace, Rest, Heaven," as showing to what food for the soul Jesus invites us. Teach that all are invited, but that we must have new hearts, or we cannot enjoy the feast

4. Give each child a paper table cut after the pattern given, but with the plates blank, to be filled up from memory during the week.

Judgment. (Matt. xxv. 31—46.)

Central thought:—The deeds we do now determine where we shall spend *eternity.*

1. From some biography or story book read some short incident from the life of a good child. Read another from the life of a bad child. Tell that God writes all we do in His great *Book of Remembrance.*

2. Tell that at last a time will come when Jesus will gather together all people in the world, those who were dead having been made alive, and that He will place those who have tried to love and serve

Him on His right hand, and those who would not turn away from evil on His left hand.

Read, first, what He will say to those on the right (Matt. xxv. 35, 36), and, after a pause, what He will say to those on the left (ver. 41, 42).

3. Pin to the blackboard (or draw upon it) a large representation of an open book. (Fig. 46.) Have

Fig. 46.

printed on it in large letters, so that the children can read them, on left-hand page, "Thieves, Covetous, Drunkards, Revilers, Extortioners." Explain the meaning of the words. Then print on right-hand page, "Those who have asked to be forgiven for Christ's sake."

4. Teach the final *separation* of those on right and left.

5. Give to each child a drawing of a little open book, on which to print from memory, at home, what was on the blackboard.

Gethsemane. (Matt. xxvi. 36—50.)

Central thought :—Christ suffered for our sins.

1. Describe briefly the massacre of St. Bartho-

Fig. 40.

lomew's Day. Then tell of the dying words of the king who ordered the massacre :—"Oh, how much *blood!* Oh, how much blood!" His remorse for this wholesale murder was so great, that he also sweat blood in his dying moments.

2. Tell that Jesus *sweat blood* only a few hours before He died. Give all the circumstances of Gethsemane, from a careful study of the various Gospel records in Matt. xxvi. 36—45; Mark xiv. 32—52; Luke xxii. 40—53. Ask the children what Jesus had done to make Him suffer so. Then tell that it was for our sins, not His own, that He sweat the great drops of blood.

3. Give to each child a paper cup, cut according to the pattern given herewith, and out of red paper. (Fig. 46.) Request that the Golden Text, "Not as I will, but as Thou wilt," shall be printed on one side, and the names of their sins, for which Jesus suffered, on the other side.

Let the teacher ask, as a favour, for the gift of each cup on the following Sunday, with the words printed as indicated. These cups will in many cases indicate the children's sins and temptations, and guide in the practical application of future lessons.

Crucifixion.

Central thought:—Jesus died for our sins.

1. Review briefly the story of Gethsemane.

2. Teach that Christ suffered even more on the *cross*, when His heart broke and He died. Do not commit the error of teaching that Jesus died by crucifixion, thus directing attention from "our sins," for which He died, to the sins of those who nailed

Him to the cross. The best medical authority testifies that the loud cry, the speedy death (in six hours instead of the usual twenty-four), and especially the water and blood flowing from His side, indicate that He was not killed, but died of a broken heart.

3. Give the facts concerning the crucifixion in the following order, selecting them from the accounts given in the four Gospels (Matt. xxvii. 35—50; Mark xv. 20—41; Luke xxiii. 26—49; John xix. 16—30): Prayer for His murderers—the title—the division of His garments—jeers of His foes—the penitent thief—friends of Jesus about the cross—the darkness—the cry—His thirst—death—veil rent.

Make a large paper cross, red on one side and white on the other. Write the order of events as given above on the white side for a memorandum, and hold the cross in hand while telling the story.

4. Have written on the side the names of all the children in the class. Read these names from the cross, thus impressing upon the children the fact that Jesus died for each of them.

5. Give to each child a small red paper cross to print the Golden Text upon (1 Pet. ii. 24), and return for inspection as usual. Ask each one to write or print his or her own name on the red side of his or her cross.

After the Resurrection. (Matt. xxviii. 8—20.)

Central thought :—The never-ending *love of Jesus.*

1. Tell of the burial of Jesus, and the coming of the women to the sepulchre (John xix. 38—42 ; Matt. xxviii. 1—7).

2 Tell of Jesus' glad meeting, after the resurrection, with the women—His message sent by them to the

Fig. 47.

apostles—and at last of His going to Galilee to meet His friends, as proofs of His love for them.

3. Show a gold ring, and teach that as it has no end it reminds us of never-ending love. (Fig. 47.) Have a large paper ring cut out of gilt paper, and print on the white side the Golden Text, "Lo, I am with you always," as showing the never-ending love of Jesus. Give to each child one of these rings, about

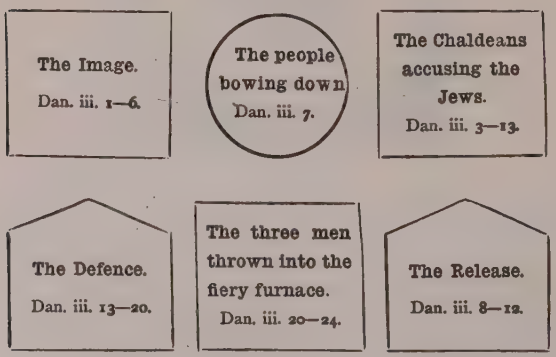
three inches across, to carry home and print the Golden Text upon.

4. Give as proofs that the love of Jesus is still with us, His every-day blessings and care.

IV. *MISCELLANEOUS VISIBLE ILLUSTRATIONS FOR TEACHING LITTLE ONES.*

The Fiery Furnace.

Teaching a lesson in imaginary pictures is usually very attractive to children. Their imagination will be greatly helped if frames are drawn on the blackboard or slate; these can be varied in shape, and ornamented with coloured crayon.



In the above outline of frames will be found references to verses containing "subjects and points"

making each picture. Let the teacher work these up vividly in her mind before coming to the class. An occasional dot or dash of chalk will help to make the picture real to the children. The first picture might be "painted" somewhat after this manner:—

"Now I am going to put in this frame a picture of the idol which Nebuchadnezzar had made for his people to worship. When artists paint people in pictures, do they make them just as large or smaller than they really are? If I should make a picture of the idol as large as Nebuchadnezzar made it, the frame would have to be larger than it is, larger than this whole room, for the idol was ninety feet high; it was as tall as your church steeples! and made of gold, too! Its picture would reach from the top to the bottom of any frame, so I will make a dot at the top of one frame and a dot at the bottom of it.

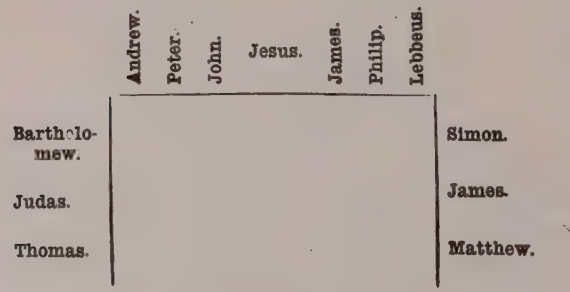
The Marriage Supper of the Lamb.

At this grandest supper of all, there will be ten thousand times ten thousand and thousands of thousands of people, and yet all will not come who are invited. It will not be all for big folks. The little children are invited too. Let me read one of the invitations to you. (Let the teacher copy the following, and take it out of an envelope to read.)

The Spirit and the Bride say, Come. Whosoever will, let him come. Suffer the little children to come, and forbid them not.

The Lord's Supper.

Jesus was going to heaven, and so He gave His friends the Lord's supper "in remembrance." This He did, not in a church, but in a large upper room, that is, a room upstairs. Would you like to know the names of the friends who were with Jesus there? I will speak their names, and write them on the blackboard. You may repeat each one as I write it:



There was one among those who was really not a friend. He went out before Jesus said, "This do in

remembrance of me." I will rub out his name, but before I do, read it. Judas. (The teacher erases it.) Jesus wants no one to take the Lord's supper, who is not His friend.

If the teacher thinks best, let the children's attention be directed to the position of Jesus and the apostles at the table, which was reclining, rather than erect. This is indicated in the arrangement of the names given.

The Transfiguration.

Would you like to know to whom Jesus showed Himself to be the King of kings? Yes. I have a little book here that will tell you all about it. [A little book made by taking for the cover some picture of Christ. Fold several pieces of white paper for the leaves, then paste the picture of Christ on the outside, and cut the leaves by the outlines of the picture, fastening all together by a stitch. The children will be far more interested in listening to the story of the transfiguration, read as it were out of such a little book, than if simply told them. A few catch-words, such as these, will be all that is necessary to write in the book. It was night; Jesus took His three friends, Peter, James, and John, up on a mountain to pray. Three friends asleep. Wakened by great light. Jesus' face shining as sun. White robes of a king. Visitors from heaven. Peter spoke. The cloud

The voice out of the cloud. Disciples' fear. Jesus comforts them.]

The story of the transfiguration may thus be told with thrilling interest, if the teacher will but prepare well for it. Read, in preparation, the parallel passages —Mark ix. 2—13; Luke ix. 28—36.

Storm on Galilee.

Jesus' twelve disciples were out in a little boat on the Sea of Galilee. A great storm came up and tossed their boat all about. They thought surely they would be drowned, so they woke up Jesus, who was asleep in one end of the boat, and He said to the waves, "Peace, be still," and at once the sea was smooth. (Let the teacher imitate with her hands the tossing of the sea, and then its calmness.)

There is another sea that often has a great many tossings. Wrong-doing makes the worst storms in it. Do you not all remember how unhappy it makes you to do wrong? When we have a storm of sin in our hearts, which are we more apt to do, to try to hide away from God, or call on Him for help? To hide away. Can any one hide from God? Why not? Will God help those who want to have stopped the storm of sin in their hearts? When Jesus spoke to the waves of the sea, what came instead of the storm? Quiet. When God makes quiet in our hearts, what do we call it? Peace. Our Golden Text to-day tells

us that "We have peace with God through our Lord Jesus Christ."

Healing Work of Christ. (Luke vii. 1—10.)

I wish now that you would all tell me the names of the doctors who come to see you when you are sick. (Allow a moment or two for replies.) There are diseases of the lips, the tongue, the eyes, the hands, the feet, and of the whole body, which they cannot cure. I will write the names of these diseases on the blackboard, so that if you ever get them, there will be no use in sending for the physicians you have named.

Lying,
Swearing,
Fighting,
Stealing,
Murdering,
Pride,
Anger.

Read the list. There is but one physician who can cure you of these things. Do you know His name? The Great Physician, God.

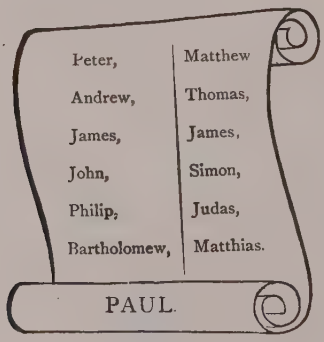
You told me a little while ago that it is He who cures the bruises and scratches on your bodies, almost without your knowing it. He does not cure the sin diseases in this way, but He cures us of these by our loving and trusting Him; the more faith we have, the more we shall find ourselves being cured. Jesus says to us, "According to your faith be it unto you." Let us repeat this together; it is a Golden Text.

Woman that Anointed Christ at Simon's House.
(Luke vii. 40—50.)

Jesus had read something in the woman's heart that Simon did not see. (Let the teacher here take from her Bible a heart-shaped paper, on which is written, "Sorrow for sin," and read it to the class.) Jesus looked into Simon's heart too, and read what was there. (Let another heart-shaped piece of paper be taken from the Bible and read to the class, on which is written, "No sorrow for sin."

Apostles.

Now let me see if you can tell the names of the persons Jesus sent out to teach the world; and I will write them on the blackboard.



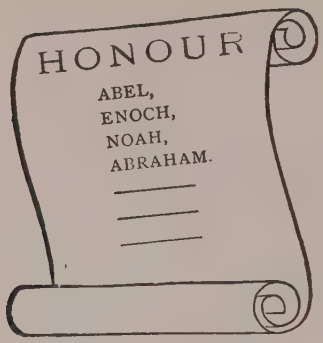
Draught of Fishes. (Luke v. 1—11.)

I have cut something out of paper to show you to-day. What is it? A fish. (If the teacher prefers, let the fish be drawn on the blackboard. Those who have not much skill in art matters will find it easier to cut it out than to draw it.) How many of you have caught fish? How did you catch them? Did you ever see anybody catch a fish with a net? (Let the teacher show a net. One may be made by folding a piece of paper four or five times, into a narrow strip, and cutting back and forth to within a quarter of an inch of the edge.) Do any of you know how a net is used in fishing? etc.

The Roll of Honour of Heb. xi.

How many of you have had your names on a "Roll of Honour"? Would you like to hear some names that were put on a "Roll of Honour" a great many years ago? Your teachers will read them to you. I think you would like to see where this "Roll of Honour" has been kept all these many years.

Here is the "Roll of Honour," children, in the Bible! All through this chapter we find the names written. (Let each teacher pass her hand over Hebrews, chapter xi., to indicate where the names are found.) Look, and I will show you each name as I read.



I have left some spaces on our roll. Whose name shall I put in this one? Mary's? I have room for only two or three. God has room on His roll in heaven for every one.

Jesus bearing our sins on the Cross.

	Carrie	
	Alice	
	Gracie	
	Bertie	
Jennie	Allie	Stella
Willie	Walter	Maud
Harry	Rosie	Frankie
	Luke	
	Charley	
	Freddie	
	John	
	Mary	
	Nellie	
	Sarah	
	Jessie	
	Bertie	

See what I have drawn on the blackboard. What is it? A cross. Let each one of you try to find your name on it. (The teacher must draw the cross large enough to get the names of her whole class upon it, repeating the usual names of Mary, John, etc., as many times as they are represented in the class. If the blackboard is not large enough, use a large sheet of manilla paper.)

You all seemed pleased to find your names on the cross. How many of you would have felt badly if I had forgotten to put yours on?

Can any little child here think why I have written your names on the cross? No. I will tell you why. Because Jesus was thinking about you when He hung on the cross, and He was praying that God would forgive your sins for His sake. He was bearing your sins, being punished for your wrong-doing, so that God would forgive you, and give you a home in heaven.

The Crucifixion.

How many of you can tell time? What time is it by each of the three clocks I have drawn? I will write opposite each one what happened on a certain day.

Jesus was taken out to be crucified.
Darkness was over the earth.
Jesus died, the vail of the Temple was rent in twain ; there was an earthquake ; the dead came forth.

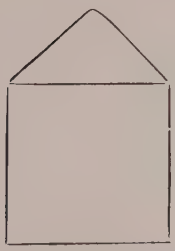
Fig. 48.

Esther going to the King.

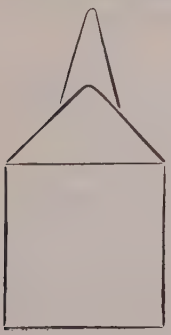
Our God is the King of earth and heaven: He is so great that He is called the King of kings. Do people ever dare to speak to Him unless He sends for them? Do you know of any one who has spoken to Him? We all speak to Him when we pray. Do you think we need ever be afraid to speak to our great King, and ask Him for what we want? How did King Ahasuerus show Esther that she need not be afraid to speak to him? He held out his sceptre. Our King holds out His sceptre all of the time; these are the words on it, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Let the teacher print these words with yellow crayon, and also draw around them with it a representation

of a sceptre.) Is it any wonder to you that so great a King is willing to have us speak to Him at any time? This is the reason why, it is because Jesus died for us; and for His sake the King of kings has promised to do for us anything that we ask in His name. Let us never then forget in our prayers to say "for Jesus' sake," for without this God will not listen to our prayer.

Church.



(Let the teacher thus outline a house on the blackboard, if teaching a large class; on a slate, if teaching a small one.) Can any of you tell, from looking at this house, what kind of work is done inside? By drawing two lines I can change it so that you will know.

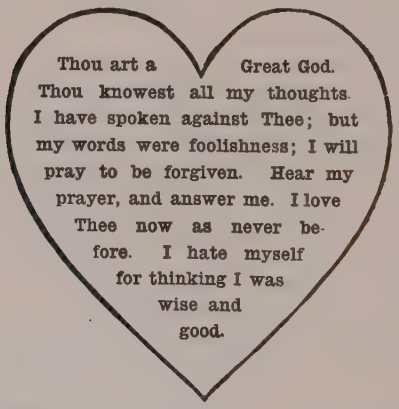


It is a church. What work is done in churches? People are taught to be good. What else? They are taught to pray. What else? They are taught to sing praises to God. What else? They are taught to read the Bible. What else? They are taught to love God. What else? (Let the teacher continue to ask

this question as long as the children have anything to say about the work of the church.)

Job's Prosperity Restored.

I will make a picture of Job's prayer.


Thou art a Great God.
Thou knowest all my thoughts.
I have spoken against Thee; but
my words were foolishness; I will
pray to be forgiven. Hear my
prayer, and answer me. I love
Thee now as never be-
fore. I hate myself
for thinking I was
wise and
good.

(This ought to be prepared before coming to the class. Let it be of a good size, so that it will make an impression on the minds of the children.)

I know of a little boy who had told a lie. His aunty talked to him a great deal about the wrong of it, and then sent him into a room alone for an hour to think. When the hour had nearly passed, he called out, "Aunty, I have talked to the Lord about it, and He forgives me." Do you think that the Lord for-

gave Job when he said, "I hate myself for thinking I was wise and good. There is none great and good but Thee!"

The Bible tells us that God forgave Job, and accepted the sacrifices and the prayer which he offered for his friends.

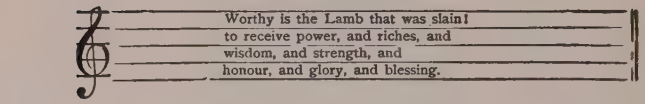
Resurrection. (1 Cor. xv. 50—58.)

Can any of you tell what I have in my hand? Seeds. How many of you have ever planted seeds? Suppose you should plant one, two, three, four, five in a row; when the first one should come up, what would you think the others would soon do? Which is more beautiful, the seed that is put into the ground, or the plant that grows up from it? We should not mind being put into the ground, when we will come up more beautiful some day.

What did you say you would expect all the seeds in a row to do after the first one had grown up? Already one person who was laid in the grave has come up, and with a changed body has gone to heaven. Do you not know His name? Yes, Jesus. Jesus says to us, "Because I live, ye shall live also.' Let us now read the words of our Golden Text from the blackboard. (Let the teacher draw beforehand a large trumpet with the Golden Text printed upon it.)

Give to each child, to carry home, the Golden Text printed upon a small trumpet cut out of stiff paper.

New Song of Heaven.



Let us try to read this song which is on the blackboard. Where was it sung? Who sung it? Why did they sing it? How many of you would like to know what was in the book which Jesus opened? As we do not have another lesson about it, I will tell you just a little. God had written in it what He should do in heaven and on earth, to the living and to the dead, to the good and to the wicked, and what He should do with Satan by-and-by. What was written in that book is too great and wonderful for little ones like you to understand.

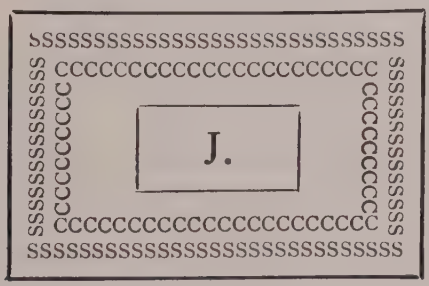
Let us again read our Golden Text. I will give one like it on a little card to each of you to carry home. I hope you will learn the words well, for it is one of the songs that will be sung in heaven when we all get there.

Shield of Faith.

Did you know that I carry a shield? No! Ah I see you do not remember that I am a soldier. Are you not little soldiers too? Yes. In whose army? Where are we marching? What lions will come out to meet us on the way? There is a shield we can

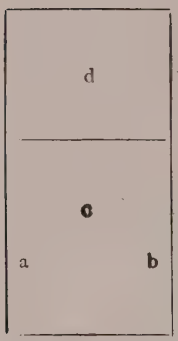
carry, not in our hands, but over our hearts, that will make us brave to fight against anything that would keep us from going on our way to heaven. It is the shield of faith. The words of our Golden Text for to-day show us how brave are those who wear the shield. Let us repeat them together. "If God be for us, who can be against us?" (Let each child be given a small paper shield, with the Golden Text printed upon it to carry home.) Rom. viii. 28—39.

Jerusalem compassed with Armies. (Luke xxi. 20.)



For the younger classes it will be helpful to represent the scene of verse 20, quickly and rudely, by drawing a square to represent Jerusalem, surrounded by a great many "C's" and "S's" to represent chariots and soldiers.

Tabernacle and its Furniture.



Have you seen this picture before? Who remembers what it is? How many rooms had the tabernacle? What was the large room called? What was the small one called? Into which room could Aaron go every day? How often could he go into the small room? There were some wonderfully beautiful things in the tabernacle, that I want to tell you about—three things in the holy place, and one in the most holy. I will make letters where they stood. Where you see the letter "a" in the picture, stood a large golden candlestick with seven lamps on it, that were always burning. (Let the teacher pin to the black board a candlestick cut out of gilt paper, or draw one with yellow chalk.)

Just opposite the candlestick stood a small table covered with gold (let the teacher pin on an oblong piece of gilt paper to represent the table), and on the table were twelve loaves of bread, fresh ones being put on once a week.

In front of the most holy place stood a beautiful altar covered with gold, on which the high priest burned sweet-smelling spices every day; and while

the smoke of it went up to God, the people prayed (Let the teacher pin to the blackboard an oblong piece of gilt paper, to represent the altar of incense.)

Between the holy place and the most holy place there was no door, but a most beautiful white curtain, all covered over with blue, purple, and scarlet flowers.

Now we have come to the grandest thing in the tabernacle. (Let the teacher pin to the blackboard, at the place indicated by "d," a representation of the ark with angels, one at each end, cut out of gilt paper.) This was the grandest and most holy thing in the tabernacle, for God's shining brightness rested upon it.

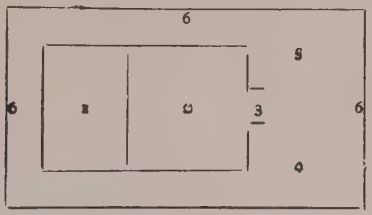
Golden Candlestick.

Be ready to look as soon as I take the paper from the blackboard. (Let the teacher draw beforehand a representation of the golden candlestick, with yellow crayon, using red crayon to represent the burning of the lamps. The drawing should be covered until the time of use, otherwise it would have little or no power to attract and hold the attention of the children.) How many of you know what this is? It is a picture of a candlestick. Can you not tell from the colour of it, what it must have been made of? Gold. The picture does not show the size of

the candlestick. It was so high. (The teacher measuring about four feet from the floor.) Would you like to know who had such a candlestick as this? It was made for the tabernacle of the first church that was ever built for worshipping God in. More wonderful than anything else about it, is that God Himself gave the pattern for it to Moses, then Moses had it made. I can tell you something else about it that is wonderful. The lights in it were never allowed to go out; they burned all through the day, as well as through the night. God commanded Moses to have fresh oil put in the lamps every morning. Let us count the lamps. One, two, three, four, five, six, seven. Because the lamps burned in the day, as well as at night, do you think the candlestick was meant only for light? No, for something else besides. I will have to tell you what for. To teach the people that they must let their good works shine all of the time, so that others might be helped to please the Lord.

Tabernacle.

This can be represented with a series of boxes, the comparative size of which may be seen by the accompanying diagram. It may be produced on as large or as small a scale as the teacher desires. Of course the boxes should be used without covers, except 1 and 2.



Holy of holies. 2. Holy place. 3. Porch. 4. Laver.
5. Brazen altar. 6. Court of the people.

Bible as our Guide.

Mary was sleeping, and she dreamed that an angel came and laid under her hand a beautiful book.

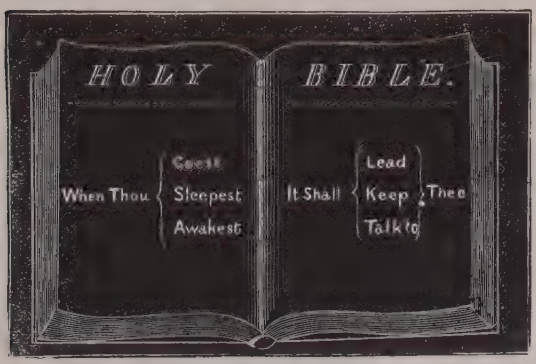


Fig. 49.

Then he said softly, "This is the lamp to guide you in darkness, the curtain to cover you from danger, the word of promise to keep you safely while you

sleep, and the sweet voice to talk with you when you are awake." Then the angel kissed her, and sped away on his wings of light to his home beyond the stars. Mary awoke. It was only a dream, yet it seemed as if an angel had really talked with her in her sleep; and ever since she has loved (taking up the Bible) her precious Bible as the word of God, more than ever she loved it before; for the "beautiful book" which the angel laid under her hand was the Bible, and it is indeed a "guide," a "curtain," a protector, and a "sweet voice" to cheer us.

NOTE.—It would add to the interest and profit of the lesson if little cards containing the Bible outline and text should be written or printed, and given to each pupil to carry home.

Hezekiah.

To be given to each pupil with the lesson on Hezekiah. (Fig. 50.)

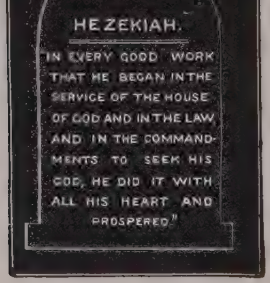

HEZEKIAH.
IN EVERY GOOD WORK THAT HE BEGAN IN THE SERVICE OF THE HOUSE OF GOD AND IN THE LAW, AND IN THE COMMANDMENTS TO SEEK HIS GOD, HE DID IT WITH ALL HIS HEART AND PROSPERED."

Fig 50

Building Jerusalem's Wall.

There are more soldiers than I can count, who are trying to spoil my building for God. I am trying to build a wall so they may not do it. Shall I show you what I am trying to make my wall out of? Yes.

With such a wall around me, do you think Satan and his soldiers can keep me from building myself for God? I wish each of you would have a wall like this. If you have such a wall, when any of Satan's soldiers come to you and say, "Tell a lie," "Disobey mamma," "Break the Sabbath day," or any other wicked things, you can say to him inside your wall, "Get thee behind me, Satan." He will hear you on the outside, and will not dare to trouble you.

Giving.

The following is a selected memory verse. Let it be given to each child on a round piece of paper,

which might be made attractive by drawing or making the impression of a coin on the other side.

Sin like a Cloud.

I will draw a cloud on the blackboard. Now I am going to write a word in it. All read it. Sin. Sin is a cloud that often gets between God's love and our hearts. We make this kind of clouds ourselves by being bad and doing wrong. Let me read about it from the Bible. "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. lix. 2).

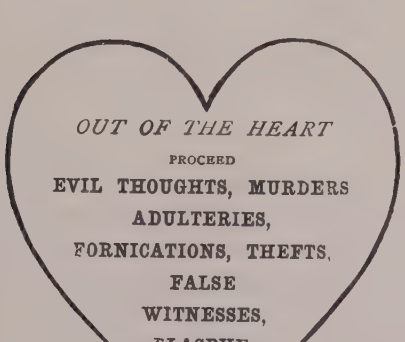
Belshazzar Weighed by the Lord.

I wish you would tell me again how many pounds you weigh. Did God weigh Belshazzar's body or his thoughts? In what things was Belshazzar found wanting? God weighs you and me every day, and all the time; does He weigh our bodies or our thoughts? When our bodies were on the scales, what were they weighed against. Gold, silver, iron, or jewels? What does God weigh our thoughts against?

Let the teacher write on large cards, Humility, Reverence, Worship, and Gratitude. Put each one in the scale, with a child's name on the other side. Get the children to examine their own hearts, and tell how they think they seem in God's scales. Let the words of Dan. v. 27, be written on the blackboard in red letters to represent fire; then have the whole class repeat it in concert. If every child should be given the same text printed in red upon one side of a card to carry home, they would all be greatly helped, and interested to learn it.

Heart Cleansing.

Let this heart be cut out of white paper, and



let the text be written with charcoal, so as to blacken the whole surface. Let us read the verse together. Are we fit to go and live in the hill of the Lord, and to stand in His holy place? Who alone can enter there? Let us read together the fourth verse of our psalm. "He that hath clean hands and a pure heart." If our hearts are pure, then our hands will be clean. Perhaps some of us have had our hearts made pure. God tells us that the blood of Jesus Christ cleanseth us from all sin. I will show you how this is. (Let the teacher cover up the blackness by fastening a red paper over it.) God tells us that if our sins are covered by this blood, they shall be as white as snow. I will show you how this is. (Let the teacher cover the red paper with a pure white one.) How many of you want your hearts to be made pure, and your hands to be made clean? Now we will tell it to God in prayer. Let each one pray for himself.

Bible like an Axe. (2 Chron. xvii. 1—10.)

Do you all know what an axe is? What it is used for? When you want to cut anything with an axe, what part do you take hold of? How many of you have ever seen a man cutting down trees with an axe? I want to tell you a story about a magic axe. It was laid down in the forest, and without anybody to help it, it went to work and cut down all of the trees in the

forest, both large and small. Did you ever hear of such a wonderful axe before? The Bible is somewhat like that magic axe. I have been reading to-day about a time when it cut down trees and broke down idols. Shall I tell you about it? King Asa was dead, and Jehoshaphat, his son, was king in his stead. The Bible tells us that he sought the Lord God of his father, and obeyed God's law. He sent prophets and priests all over his land, to read the Bible to the people, and teach them God's ways. Then it was that the people broke down their idols, and cut down the trees under which they worshipped the idols. Many, many times just the reading of the Bible has made people break off their sinful ways. That is more wonderful than the magic axe.

You will see that I have drawn a full-sized axe on the blackboard. Can any of you read the verse that is on the axe? "And they taught in Judah, and had the book of the law of the Lord with them." Do you think you can learn it for next Sunday if you try? What good did it do to teach the people God's law?

Now I want to read to you the part of the Bible that is like an axe. (The teacher reads the Ten Commandments.) These are the blade of the axe; now I will read a verse that we will take for the handle: "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). I will write this now on the handle of the axe I have made on the blackboard.

Will you not think what your sinful ways are, and ask Jesus to take them away?

(Let the teacher give to each child a little paper axe the Golden Text written on one side, Joshua i. 8 on the other side, and 1 Tim. i. 15 on the handle.)

Good Shepherd.

If the class is small, the teacher can carry on the following conversation with a small picture of the shepherd; but if the class is large, either draw a large picture of a shepherd on the blackboard, or have some one represent the shepherd, if by nothing more than a crook held in the hand.

"Shepherd, what are you doing to your sheep?"

"I am watching over them."

"Have you no more sheep than we see?"

"Yes, my large flock is feeding in the grass near by."

"Where will you take your sheep at night?"

"To the sheepfold."

"Will you drive them there?"

"No, I will go before them; I will call each one by name, and they will follow me."

"Shepherd, what would your sheep do if a stranger instead of you, should call them?"

"They would not follow a stranger, they would turn and run from him."

"When do your sheep get something to eat, and water to drink?"

"I lead them in green pastures, and beside still waters."

"Can the little lambs walk so far, Shepherd?"

"I carry them in my bosom when they are tired, and their mothers walk close beside me."

"Does your flock ever wander far away from you?"

"No; but sometimes one little lamb or one sheep will wander off."

Armour of God.

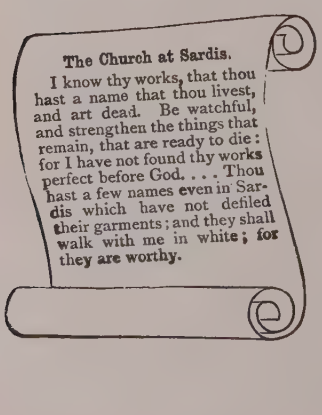
In the Bible God tells us how we ought to get ourselves ready as soldiers to fight Satan. A long time ago soldiers used to wear clothes made of iron, called armour. God tells us that we must put on armour, not made of iron, but He says, "Put ye on the whole armour of God." We must "gird our loins," that is, make ourselves strong by praying for God's help. The iron armour was very strong just here (pointing to the breast). An extra piece was made, called the breastplate. God tells the Christian soldier to put on "the breastplate of righteousness," that is, to have our hearts cleansed of sin by Jesus. Another part of the armour of God are the shoes; that is, we must keep our feet ready to go on errands for Him. Another part of the armour of God is the shield of faith. A shield was a large iron plate which the soldier used to have held in front of him when he was in danger of being killed. The Christian soldier must ever keep with him "the shield of faith;" that is, he must remember that his God is very near to

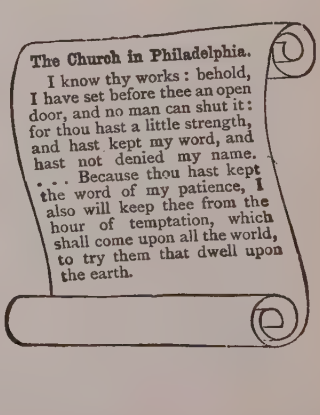
help him. Soldiers always carry swords and spears into battle. The Bible is the two-edged sword which the Christian soldier must always keep by him. There is but one more part of the armour to talk about. Soldiers used to wear iron caps to keep their heads from being hurt. They were called "helmets." God tells the Christian soldier that he must have the "helmet of salvation;" that is, he must think a great deal about being saved through the blood of Christ, and he must talk often to others about Jesus, their Saviour.

Before I came to Sunday-school, I cut some shields and swords and helmets out of paper, and I wrote in them verses for you to learn about the armour of God. How many of you will learn if I give them to you?

The Messages to the Churches.

An effective blackboard exercise may be made by writing the story of the lesson in scrolls, as the following, from Rev. iii. :—


The Church at Sardis.
I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. . . . Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

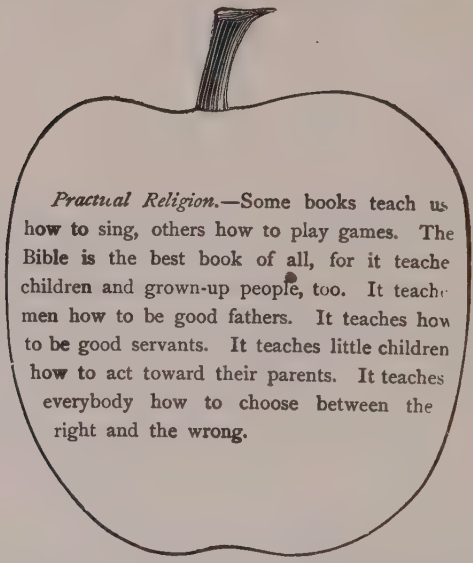

The Church in Philadelphia.
I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Quarterly Review in Harvest Time.

Reflections for Teachers.—What shall the harvest be? It all depends on the sowing. Has the seed been sown in darkness or in light? Has it been sown in our weakness, or in God's might? Have we sown the seed in such a manner that a rich harvest shall be gathered, both in time and in eternity?

Suggestions about the Review.—The season of harvest is fruitful in suggestiveness to the teacher about conducting the review. Let the review be considered a harvest of the seed of the Word of God, sown during the past three months,—a harvest not only of the facts taught, but of the spiritual truths imparted. Two practical ways of connecting the lesson and harvest have suggested themselves to us.

1st Plan.—Cut apples out of green paper, pasting little brown paper stems on them, as many apples as there are children in the class. Print on each apple the name of one of the twelve lessons, and where it may be found in the Bible. Give these apples to the children the Sunday before the review, and ask them to print on them during the week, to bring back the next Sunday as much of the lesson as they remember, and its Golden Text. (This plan was tried last year in my own class, with a good degree of success and pleasure.)


Practical Religion.—Some books teach us how to sing, others how to play games. The Bible is the best book of all, for it teache children and grown-up people, too. It teache men how to be good fathers. It teaches how to be good servants. It teaches little children how to act toward their parents. It teaches everybody how to choose between the right and the wrong.

2nd Plan.—Decorate the room with grains; this can be done in a very attractive manner. Make twelve small sheaves of wheat, and place them in a row on the table in front of the children. Let each sheaf represent a lesson, and arrange on slips of paper questions similar to those that follow, and tuck them into the sheaves, to be taken out and read during the progress of the review.

THE
LIFE OF CHRIST,

AS GIVEN IN THE FOUR GOSPELS,

ARRANGED IN CHRONOLOGICAL ORDER AND

ILLUSTRATED

WITH BLACKBOARD EXERCISES, OBJECT LESSONS, STORIES, ETC.,

BY REV. W. F. CRAFTS.

Life of Christ Illustrated.

Luke's Preface. (Luke i. 1—4.)

Luke's | Have my
LETTERS
TOLD OTHERS OF THE
SAVING POWER OF CHRIST?

John's Preface. (John i. 1—18.)

JESUS WAS "BEFORE ALL THINGS."
"IN THE BEGINNING."
"WITH GOD."
"GOD."

"CAME DOWN FROM HEAVEN TO US BRING "TO

"TO SEEK AND TO SAVE { That which was lost." / Me.

I am so glad that our Father in heaven
Tells of his love in the book he has given.

This popular song was suggested to Mr. Bliss by hearing very frequently the chorus,—

"O how I love Jesus!"

He said to himself, "I have sung long enough of *my poor love for Christ*, and now I will sing of *his*

Note.—We commend blackboard cloth as the cheapest and best blackboard surface. Twelve square feet for $1.25, or 6 feet by 4 for $2.50.
In regard to best map of Palestine, see foot-note to p. 262.

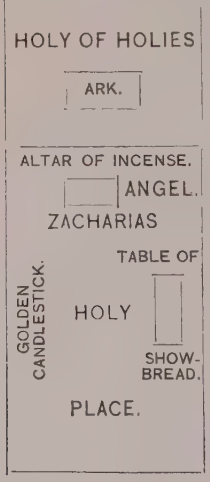
love for me." He sat down and wrote the delightful and inspiring song of which the above is the beginning.

The Conception of Elizabeth. (Luke i. 5—25.)

BLACKBOARD, SLATE OR NOTEBOOK.

Lesson Pictures.

Imagine your pictures vividly so as to be able to make the scholars see them. In this lesson there are two. Make frames on the blackboard or slate to help the imagination.



A great throng in the outer Court of the Temple, reverently bowed in silent prayer.

In the Holy Place a Priest standing. At his right the table of Shew-Bread. At his left the burning Candlestick. Before him the Altar, smoking with incense, and an Angel by its side.

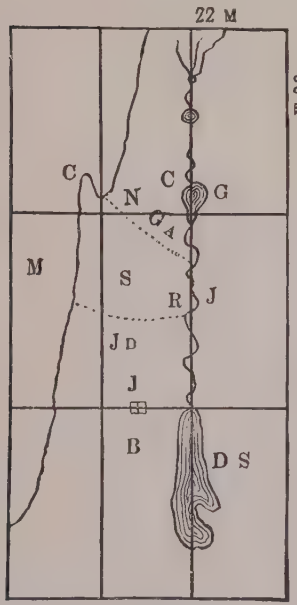
Rev. A. F. Schauffler.

The Salutation of Mary. (Luke i. 26—38.)

WOMAN THROUGH APART FROM Christianity "EXALTED" OF LOW "BLESSED." ESTATE. DEGREE.

IS CHRIST "MY SAVIOUR?"

Mary Visits Elizabeth. (Luke i. 39—56.)



Palestine, 180 miles long.

River Jordan (R. J.), 60 miles long.

Dead Sea (D. S.), 40 miles long.

Sea of Galilee (G.), 13 miles long.

Jerusalem (J.), 16 miles from head of Dead Sea.

Bethlehem (B.), about 6 miles below.

Nazareth (N.), about half way between Mt. Carmel (C.), which projects into the Mediterranean Sea (M.), and the Sea of Galilee (G.).

S. for Samaria, between the dotted lines. All above, Galilee; all below, Judea.

Draw the map on a slate before the class, and then ask the children (who are accustomed to

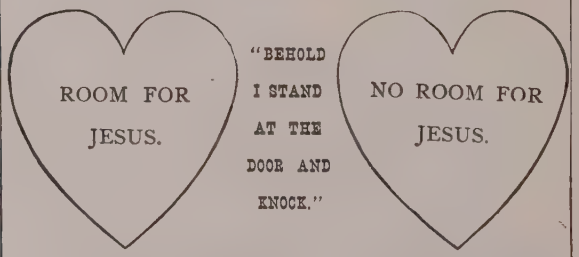
draw maps at school) to draw the map from memory, and bring it to you.

John the Baptist is Born. (Luke i. 57—79.)

EVERY CHILD MAY BE A HERALD FOR JESUS.
"THOU, CHILD,
SHALT BE CALLED THE
PROPHET OF THE HIGHEST;
FOR THOU SHALT GO BEFORE THE
FACE OF THE LORD,
TO PREPARE HIS WAYS."

An Angel appears to Joseph. (Matt. i. 18—25.)
The Birth of Jesus. (Matt. i. 25. Luke ii. 1—7.)

IS YOUR HEART LIKE THE
MANGER———OR———THE INN?



MY CHRISTMAS—THE DAY WHEN JESUS IS BORN IN MY HEART.

"Because I have Called and ye have Refused, I will Laugh at your Calamity."

"O plodding life! crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working with patience rare
Problems of wordly loss or gain,
Thinking till thought becomes a pain!
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share,
Yet human loves each power enthrall
And sordid treasures fill it all!
No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare!
Blood bought, thou art no more thine own—
Heart, brain, life, all are his alone.
Make room for Jesus there!

Lest soon the bitter day shall come,
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there."

The Genealogies of Jesus. (Matt. i. 1—17. Luke iii. 23, 38.)

THE MESSIAMIC LINE.

"The First **ADAM,"**
SETH,
NOAH,
("Dwell in the tents of) **SHEM,"**
("Seed of) **ABRAHAM,"**
ISAAC,
("Star out of) **JACOB,"** [his brethren.'
"JUDAH shall prevail above
("A rod out of the stem of) **JESSE."** GOD."
("Son of) **DAVID,"** OF
MARY, SON
JESUS,

An Angel appears to the Shepherds, who visit Jesus. (Luke ii. 8—20.)

"UNTO YOU { Is Born a Saviour." / Shines "the Glory of the Lord." / "Peace" is Offered.

WILL YOU GO TO CHRIST?

The Circumcision of Jesus. (Matt. i. 25. Luke ii. 21.)

A ROSARY OF THE SAVIOUR'S NAMES TO THINK ABOUT, ONE BY ONE.

Draw a string of beads large enough for a word or two on each bead. (A real rosary, Roman

Catholic or Pagan, used as an object-lesson, will add to the interest of this exercise.) Write a name of Christ on each bead, "Jesus" being largest and most central. Go through the list, (not more than a dozen, and these the most familiar names of Jesus being taken, the children themselves telling you a name for each bead,) giving the meaning and especial blessedness or appropriateness of each of Christ's names, closing with "Jesus." After each name is mentioned a familiar verse which contains that name may be sung.

The Presentation of Jesus in the Temple. Simeon's Prophecy. (Luke ii. 22—38.)

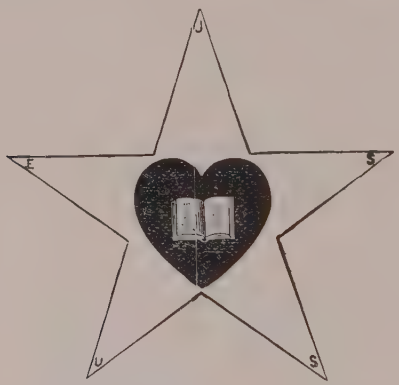
A TRUE MAN IS	
"JUST" TOWARD MEN;	"DEVOUT" TOWARD GOD;
DOES HIS DUTY TO	
HIS HUMAN BROTHERS; MAKES THE WORLD HAPPIER AND BETTER.	HIS DIVINE FATHER; WORKS AND "WAITS" FOR THE SALVATION OF GOD.

The Magi. Jesus' flight into Egypt. Herod's Cruelty. Jesus' Return. (Matt. ii. 1—23. Luke ii. 39.)

THE STAR OF BETHLEHEM

1. Make a large star and recall facts of the lesson. 2. Draw in the center of it an open Bible

as representing the star that to-day leads to Christ. 3. Around the Bible and within the star draw a heart to show that the Bible alive in saved hearts is the mightiest agency to bring men to Christ.



THE STAR THAT LEADS US TO CHRIST.
(*See also pp.* 90, 91, 169.)

THE FLIGHT INTO EGYPT.

1. Print at first on the board, after questions, "From Herod flee to Egypt" as below. 2. Bring out the moral lessons of the story, one by one, by adding the other part of the exercise gradually.

FROM	**H**ATRED.	FLEE TO	LOV**E** DIVINE.
	T**E**MPTATION.		**G**OD.
	RUIN.		SAFET**Y**.
	S**O**RROW.		**P**ROMISÉS.
	DEVIL.		CHRIS**T**.

(*See also p.* 170.)

Jesus goes to the Passover when he is Twelve Years of Age. (Luke ii. 40—52).

THE TEMPLE TO WHICH JESUS COMES TO-DAY.

Religion is "walking in the footsteps of Jesus." Make three footprints to show in what respects boys and girls of to-day should be like the boy Jesus. Write in one "He went to church;" in the others, "He studied the Bible;" "He obeyed his mother."

SEEST THOU A MAN DILIGENT IN HIS TWO KINDS OF BUSINESS—

WHOLESALE.	RETAIL.
"My Father's Business," SAVING MEN.	My Earthly Business. SAVING MONEY.

HE SHALL STAND BEFORE { KINGS. / THE KING.

"What business are you in now?" asked one man of another. "I am working for Christ," was the reply. "An honest but not a paying work. You will need to work for the world as well as religion. You always said you meant to be a rich man, an influential man; but you have started wrong for that. Large drafts upon your time, your purse, and the sacrifice of many plans, are demanded by this religion of yours." "I have started just the right way, my friend, to reach wealth, influence, and all the earthly good I have so foolishly boasted I would have. I have sacrificed nothing, but gained all things. I will try and prove it to you yet." And the young man did prove it nobly to his friend and to the world.

(*See also pp.* 216 *and* 66.)

Of John the Baptist and his Ministry. (Matt. iii. 1—12. Mark i. 1—8. Luke i. 80; iii. 1—17.)

The Baptism of Jesus. (Matt. iii. 13—17. Mark i. 9—11. Luke iii. 21—23.)

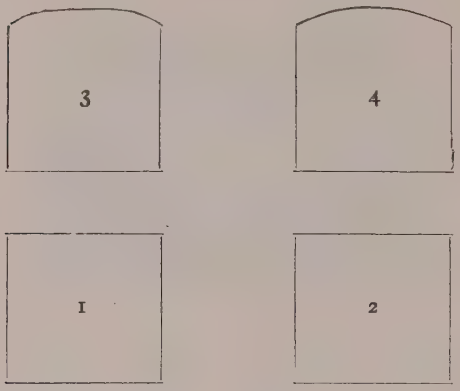
1. Draw an ax and beside it a fallen, fruitless tree, with a decapitated viper twined about it and a blaze kindling up among the leaves. Over it write, "WARNING AGAINST DISOBEDIENCE." Under it, "CAST INTO THE FIRE."

2. Draw opposite this group a dove with outstretched wings and rays of light descending upon a heart. Over this, "How can we please God?"

"*IN WHOM I AM WELL PLEASED.*"

A little boot-black who had blacked a man's boots with unusual pains was asked, as the pay was handed him, "Do you think that will please me?" "I don't know, but I think it will please my father." "Your father? Where is your father?" "My father is up in Heaven." "Poor fellow! So your father is dead." "No, my Father in Heaven is God." "So you think it will please God to make my boots shine so nicely." "Yes, because God wants us to do everything just the best we can and he is pleased with us when we do." There is no honest work so lowly that one may not in it, like Abraham and Jesus, "have this testimony that his ways please God."

The Temptation of Jesus. (Matt. iv. 1—11. Mark i. 12—13. Luke iv. 1—13.)

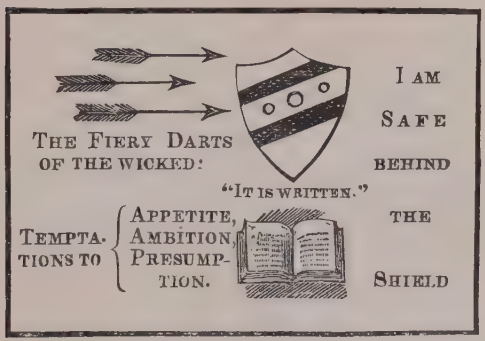


Make four frames on the blackboard or slate to help the imagination to receive four word-pictures; three of the temptations, and the fourth of the angels "preparing a table in the wilderness" for Jesus after his forty days fast. (See for method, p. 163.

1. Draw arrows and speak of time when used in battle. Suppose "I" (printed as below) had been in range of such arrows. How would I have protected myself? By a shield. Print, "Safe behind the shield" as below. 2. Speak of

the three fiery darts of temptation in this lesson. How did Christ, and how may we be safe from them? Picture open Bible and write, "It is written."

Assign to one or more of the class by call or letter the duty of looking up the records of temptation in Luther's life, and another, perhaps



those in the life of Gough, etc. As Luther, in his dream, drove away the devil by throwing an ink bottle at him, many others, like Christ, have been victorious by what "is written" in the Scriptures; for instance, Dr. Reynolds by Ps. xxx. The Temperance Crusaders went forth to their first crusade after reading together Ps. cxlvi.

THE SON OF GOD LIKE OURSELVES.

When the Duke of Argyle was in the army of the famous Marlborough at the siege of Mons, the soldiers were shrinking back and about to flee, when the Duke ran in amongst them, and, tearing open his vest, to show that he had no armor to protect his breast, called on them to follow him to the deadly assault, and with a cheer they rushed to the front and won the town. They felt that the great man made himself as one of themselves, that he might lead them to victory.

Jesus the Son of God had become like us ; He became our brother, a boy and a man, that He might be in all points tempted like as we are.

The Testimony of John the Baptist and its Effect.
(John i. 19—51.)

BEHOLD
- The Lamb of God—our scapegoat—v. 29.
- A man—our brother—v. 30.
- The Son of God—our Creator—v. 34.
- Our Master, v. 38.
- The Messias, v. 41.
- The Christ—our king—v. 41.
- Jesus of Nazareth—our Saviour—v. 45.
- King of Israel, v. 49.
- Son of Man, v. 51.

The Marriage Feast at Cana. (John ii. 1—12.)

TESTS OF FESTIVITIES.

"Will Jesus Come to the Feast?"

"Nothing is True Pleasure that is not Pleasant to Remember."

"A Good Time is one that Don't Go Off with the Having."

"If Thy Presence go not up with us, Carry us not up Hence."

JESUS, who is with us in our JOYS, as well as in our sorrows,

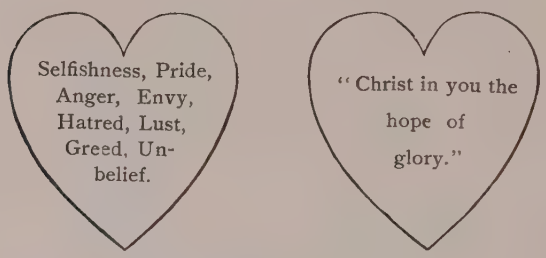
CHANGES WATER into WINE.
WEAKNESS into STRENGTH.
WICKEDNESS into PURITY.

"Whatsoever He saith unto YOU, DO IT!"

An eccentric old lady in describing her conversion, said, "When I was converted, it didn't make me gloomy; but I moved out of Grumble Alley into Thanksgiving Street, and I have been living there ever since." Every Christian can and should live on Thanksgiving Street, in a corner house with plenty of light, from the time of his conversion until he moves into his eternal home

on the golden streets. As far as joy is concerned, we can even in this life dwell in the suburbs of the Celestial City, at "the very gate of heaven."

Jesus goes to Jerusalem at the Passover, and Casts the Traders out of the Temple. (John ii. 13—25.)


THE PROFANED TEMPLE.
Selfishness, Pride, Anger, Envy, Hatred, Lust, Greed, Unbelief.
THE CLEANSED TEMPLE.
"Christ in you the hope of glory."

Jesus' Discourse with Nicodemus. (John iii. 1—21.)

GOD SO LOVED "YE MUST BE GOD.
THE WORLD BORN FROM OF
THAT ABOVE" A SON
HE BECOME
GAVE MIGHT
HIS ONLY BEGOTTEN SON MAN
TO BE A SON OF MAN, THAT

Paul illustrates the new birth by the story of creation:—"If any man be in Christ he is a new creation." The old chaos of sin and condemna-

tion passes away and like the shining of light out of darkness in the beginning, light shines into our hearts. The world seems new to us as we look upon it out of saved hearts.

Jesus Tarries and Baptizes in Judea. John the Baptist asserts the Superior Dignity of Jesus. (John iii. 22—36.)

"*HE MUST INCREASE AND I MUST DECREASE.*"

THE ALTERED MOTTO.

By Rev. Theodore Monod, of Paris.

Oh! the bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered,
"All of self, and none of Thee."

Yet He found me. I behold Him
Bleeding on the accursed tree;
Heard Him pray, "Forgive them, Father"!
And my wistful heart said faintly,
"Some of self, and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and, ah, so patient!
Brought me lower, while I whispered,
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered ;
Grant me now my soul's desire :
"None of self, and all of Thee."

Write the motto above, "All of self and none of Thee," and read the first verse. Read second verse and change the motto. So to the end.

Jesus retires into Galilee after the Baptist's Imprisonment. Passing through Samaria he makes Disciples. (Matt. iv. 12; xiv. 3—5. Mark i. 14; vi. 17—20. Luke iii. 18; iv. 14; iii. 19, 20. John iv. 1—3 ; iv. 4—42.)

THE WHOLE BIBLE IS

(Mark i. 14)

THE GOSPEL OF
God as Israel's King.
God as King of Nations.
Christ, King in all Hearts.
Christ, King in all the World.
THE KINGDOM.
Kingdom of Visible Church.
Kingdom of Invisible Church.
Kingdom of Heaven.
Saints to be Kings at last.

In Galilee, Jesus exercises his Public Ministry. In Cana he heals the son of King Herod's officer, who lay sick at Capernaum. (Matt. iv. 17. Mark i. 14, 15. Luke iv. 14. John iv. 43—54.)

(Mark i. 14, 15.)

WHO ARE THE FRIENDS OF CHRIST?

His own answer:—

"Ye are my friends *if* ye do *whatsoever* I command you"—"*if* ye keep

MY COMMANDMENTS."

Christ Reaffirmed the Decalogue.	New Commands of Christ for Private Life.	His Oft-repeated Commands for Public Life.
"Thou shalt LOVE the LORD thy GOD with all thy *heart*," &c.	1. "Repent." 2. "Believe." 3. "Pray." 4. "Read the Bible."	5. "Confess Me." 6. "Be Baptized." 7. "Do this—" [Lord's Supper.] 8. "Love one another in Church Fellowship." 9. "Give.' 10. "Work."
HAVE YOU	KEPT THESE	COMMANDMENTS?

If not, your name can have no place in the

ROLL OF GOD'S FRIENDS:

ABRAHAM, "The Friend of God."
BENJAMIN, "The Beloved of God."
DANIEL, "Greatly Beloved."
MOSES, "A Friend."
JOHN, "Beloved Disciple."
LUKE, "Beloved Physician."
LAZARUS, "Our Friend."
APOSTLES, "My Mother and my Brethren."
CHRISTIANS, "Not Servants, but Friends."

"Each one resembled the CHILDREN of a KING."

Jesus goes to Nazareth, where he preserves his Life by a Miracle; and then fixes his Dwelling at Capernaum. (Matt. iv. 13—16. Luke iv. 15—31.)

(*See p.* 16.)

The Call of Simon and Andrew, and likewise of James and John; with the Miracle which preceded it. (Matt. iv. 18—22. Mark i. 16—20. Luke v. 1—11.)

LEAVING THE LESSER BUSINESS FOR THE GREATER.

FORSOOK	FOLLOWED
NETS	CHRIST

What they left :—

ZEBEDEE, SONS & CO.,
DEALERS IN FISH.

What they became ;—

"*Sons of Thunder.*"
"THE BELOVED DISCIPLE,"
PETER, THE ROCK.
ANDREW, THE APOSTLE.

Many others are called to be both—

DEALERS and DISCIPLES.

(*See also p.* 205.)

Jesus in the Synagogue at Capernaum, Heals a Demoniac. (Mark i. 21—28. Luke iv. 31—37.)

THE DRUNKARD DEMONIAC OF TO-DAY.

THE TEMPERANCE SHIELD.

WHEREWITH YE SHALL BE ABLE TO QUENCH

ALL THE FIERY DARTS OF THE WICKED.

REFUSING WINE.

Horace B. Claflin, a prominent merchant of New York, is as quaint and humorous as he is keen-witted and rich. They tell the following good story about him: On the 15th of February, about five o'clock, Claflin was sitting alone in his private office, when a young man, pale and careworn, timidly knocked and entered. "Mr. Claflin," said he, "I have been unable to meet certain payments because parties have not done as they agreed by me, and I would like to have $10,000. I come to you because you were a friend of my father, and might be a friend to me." "Come in" said Claflin, "come in and have a glass of wine." "No," said the young man, "I don't drink." "Have a cigar, then?" "No—I never smoke." "Well," said the joker, "I would like to accommodate you, but I don't think I can." "Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day, sir." "Hold on," said Mr. Claflin; "you don't drink?" "No." "Nor smoke, nor gamble, nor anything of that kind?" No, sir, I am superintendent of the ———Sunday school." "Well," said Claflin, with tears in his voice, and his eyes too, "you shall have it, and three times that amount, if you

wish. Your father let me have $5,000 once, and asked me the same questions. No thanks—I owe it to you for your father's trust."

Peter's Wife's Mother and many others are Healed. Jesus, attended by some of his Disciples, Teaches and Works Miracles throughout Galilee. (Matt. viii. 14—17 ; iv. 23—25. Mark i. 29—39. Luke iv. 38—44.)

(*See p.* 203.)

BLESSINGS OF AFFLICTION.

Ruskin calls attention to the fact that "the veins and zones in the marble, which give it its chief beauty, are the record of its ancient torture, the signs and brands of the great earth-agonies through which it has passed." These veins are but the tear-stains of the *chastening* through which the marble has passed to attain beauty and strength. In this respect it is a picture of human experience. (Show fragment of marble as object lesson and develop this thought. Then show some smooth pebbles from the sea.)

"It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the

storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people."—*Dr. Guthrie.*

Jesus Heals a Leper. (Matt. viii. 2—4. Mark i. 40—45. Luke v. 12—16.)

(*See pp.* 203, 68, 64.)

IN THE GOD'S EYE VIEW SIN IN THE SOUL SEEMS AS FOUL	AS TO OUR EYES LEPROSY IN THE BODY APPEARS.

We visited the leper hospital in Damascus, which is maintained by Christians, and was appropriately located until recently in the house of Naaman, the leper, healed by the power of God. Learned physicians declare that those festered faces and swollen fingers are but the natural judgments for violating the laws of

cleanliness and purity. So sin, of which leprosy is a picture, by the eternal laws of the universe, brings suffering surely if not suddenly.

Jesus Heals a Paralytic. (Matt. ix. 2—8. Mark ii. 1—12. Luke v. 17—26.)

(*See pp.* 203, 48, 221.)

MIRACLES AS TEACHERS OF PRAYER.

JESUS

Teaching Jews by Voice.	Teaching us by Bible.
Saw their Faith.	Sees ours.
Heard their Request.	Hears ours.
Forgave Sin.	Forgives to-day.
Gave Strength.	Gives Strength to us.
Gave Joy.	Gives Joy to-day.

"The same yesterday, to-day and forever."
"Ask and ye shall Receive."

Matthew is Called. (Matt. ix. 9. Mark ii. 13, 14 Luke v. 27, 28.)

Matthew's Creed in two words:

"FOLLOW ME."

John the Beloved's creed in three words:

"EVEN AS HE."

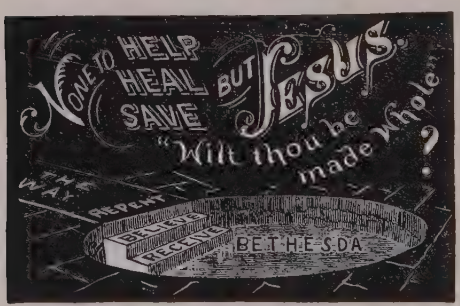
The whole Gospel centering in the Person of Christ:

JESUS SAID:

"COME UNTO
"FOLLOW
"LOVE
"ABIDE IN
"BE WITH

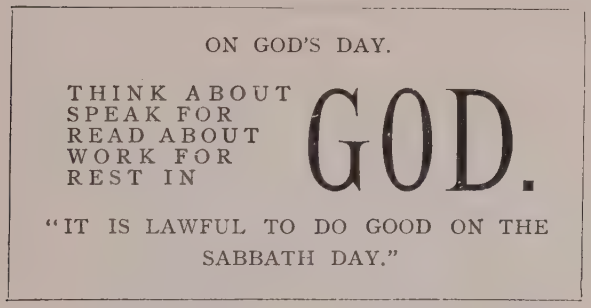
ME.

The Healing of an infirm Man at Bethesda, in Jerusalem. (John v. 1—47.)



J. B. Phipps.

Jesus Vindicates his Disciples for Plucking Ears of Corn on the Sabbath. (Matt. xii. 1—8. Mark ii. 23—28. Luke vi. 1—5.)



A Syrian convert to Christianity was urged by his employers to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into the pit on the Sabbath day he may pull him out?" "Yes," answered Hayob, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."

Jesus Heals a Man with a Withered Hand on the Sabbath, Withdraws Himself from the Pharisees, and Heals Many. (Matt. xii. 9—21. Mark iii. 1—12. Luke vi. 6—11.)

TOUCHING THE HEM OF CHRIST'S GARMENT.

Every man, and especially the slave of appetite, feels too weak to undertake a pure and sober life in his own shattered strength. He needs reinforcement. This needed strength the Temperance ribbon movements declare must come alone from Christ. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" It was with a thrill of intensest interest that I discovered, not long since, that the "hem" of Christ's garment, which men touched and were healed of their diseases, was literally his fringe, the Jew's ribband of blue. In the last few years, how many thousands, as they have touched the ribbons both of blue and red, saturated as they are by Christly influence, have found they were touching the hem of the Saviour's garment, and were given for their struggle a superhuman increase of power!

Jesus Retires to a Mountain, Calls his Disciples to Him, Chooses Twelve, is Followed by a Great Multitude, Heals Many. (Matt. x. 2—4. Mark iii. 13—19. Luke vi. 12—19.)

(*See p.* 204.)

The Sermon on the Mount. (Matt. v. 1—48; vi. 1—34; vii. 1—29. Luke vi. 20—49.)

THE GOLDEN RULE.

(Matt. vii. 12.)

JUDGE

Simply,	Therefore,
Implicitly,	All
Honestly,	Things
Tenderly,	Whatsoever
Slowly,	Ye
Intelligently,	Would
Devotedly,	That
Nobly,	Men
Ably,	Should
Manfully,	Do
Mercifully,	To
Openly,	You,
Cautiously,	Do
Sincerely,	Ye
Unbiased,	Even
Soberly,	So
Exactly,	To
Justly.	Them.

THE HOUSE ON THE ROCK.

(Matt. vii. 24—27.)

OTHER FOUNDATION
CAN NO MAN LAY.

GOLD,	**WOOD,**
SILVER,	**HAY,**
PRECIOUS STONES,	**STUBBLE.**

HOW ARE YOU BUILDING?

S. S. H.

Having printed the exercise as above on the blackboard at some time preceding the lesson, thus allowing the question to speak to the school all through the session, at the close show that in building the temple of God in our hearts, foundations of worldly pleasure, wealth and fame, "gold, silver, precious stones," are really no better than "wood, hay and stubble," that will not abide fire, hail and storm, temptation or death. Print in large letters, in a different color of chalk, the word CHRIST, over the six words just referred to, so that the prominent words on the blackboard will then be, "Other foundation can no man lay than Christ. How are you *building?*"

CHRIST TESTING MEN.

When a train stops at certain stations, a man passes along from car to car striking the wheels

to ascertain if any of them are cracked or broken. If they all have "the true ring," the train goes on; if not, there is more or less delay and hindrance. So Christ applies the test of heart-purity and reality to every element of morality and religion. (Matt. v. 8.)

(*See also pp.* 7, 173—180.)

The Servant of the Centurion is Healed. (Matt. viii. 1, 5—13. Luke vii. 1—10.)

(*See p.* 203.)

The Widow's Son is Raised from the Dead at Nain. (Luke vii. 11—17.)

(*See p.* 155 [*God's Power to Give Life*] *p.* 29.)

Jesus' Answer to the Disciples sent by John the Baptist and his Reflections Afterwards. (Matt. xi. 2—19. Luke vii. 18—35. Matt. xi. 20—30.)

(Matt xi. 20—30.)

WOE TO CHRIST-REJECTORS.
BLIND TO TRUTH.
CARELESS.

WELCOME TO
Weary of Sin.
Penitent.
Believing.
Obedient.

† REST
from Sin (v. 28).
in Work (v. 29).
from Worry (Matt. vi 34).
in Heaven (Heb. iv. 9).

1. Print on board "Woe," as above, and ask, "Against what cities did Christ utter a 'woe?'" Print, after the answer, C for Capernaum, B for Bethsaida, and C for Chorazin. Then show against whom the same woe comes to-day, and print after the C, B, C the words as above, "Christ rejectors," &c.

2. Print "Welcome," as above, and, by questions, the reading of indicated Bible passages, and by illustrations show whom Christ welcomes.

3. By the reading of Bible passages, etc., show the four kinds of rest to which Jesus invites us.

(*See also pp.* 183, 184.)

A Woman, who had been a Sinner, is publicly reassured of Forgiveness by Jesus, while sitting at Meat with a Pharisee. (Luke vii. 36—50.)

(*See pp.* 190, 191. 199.)

In studying the Life of Christ, and indeed in connection with the Old Testament also, every Sunday School should have Marks' Relief Map of Palestine—a bird's-eye view, showing the hills and valleys, lakes and rivers of the Holy Land with great distinctness, in a chromo-lithograph. The smaller size, costing but 75 cents, is an admirable help for a pastor or teacher, in his own study or in class-room. For use before the whole school, the largest size, $4\frac{1}{2}$ x $6\frac{1}{2}$ feet, should be procured. Price, $7. The pictures may be ordered through the publishers of this book.

During Jesus' Second Circuit through Galilee he Heals a Demoniac; and the Scribes and Pharisees Blaspheme the Holy Spirit. (Matt. ix. 35; xii. 22—37. Mark vi. 6; iii. 20—30. Luke viii. 1—3; xi. 14—23.)

S. S. H

GOD'S TWO KINDS OF LOVE FOR CHRISTIANS AND SINNERS.

Let the teacher illustrate the difference between God's love for sinners, and his love for those who are his children, in the following manner: I am going to name my right arm Love, and I will name my left arm Love, too.

If I put my right arm around you, it would be the same as saying to you, "I love you because your words and ways please me. I want you for my friend, so that we may often talk together." But if I should put my left arm of love around you, it would be the same as saying, "It makes me sad to see you so wicked, and I want to do something to make you fit to be my friend." Remember now the meaning, and tell me whether you would rather have around you the left or the right arm of love. When we are told that Jesus is the friend of sinners, do we think of his right arm or his left arm of love? No one has ever lived in the world around whom Jesus could at first put the right arm of his love. We must all first be loved so as to be made fit to be his friends.

Mrs. W. F. C.

The Scribes and the Pharisees are Reproved for Seeking a Sign. (Matt. xii. 38—45. Luke xi. 16, 29—36; 24—26.)

SOME SAY THAT | JESUS REFERS TO
THE OLD TESTAMENT STORIES OF JONAH, Etc.,
ARE MYTHS | AS TRUE HISTORIES.
"THY WORD IS TRUTH."

AN EMPTY HEART.

(Matt. xii. 43—45.)

1. Draw a heart, and mark it "Empty," and "To Let." An idle heart soon becomes the devil's workshop.

2. Erase the words in the heart, and write "7 wicked spirits dwell there."

Houses with the sign "For Rent" meet our eyes on every side, reminding us that every undecided heart is a "house to let," which will speedily be occupied by satanic or angelic tenants. A whole legion of devils were quartered in the soul of one man of Gadara until Christ made them move into more suitable quarters, in the bodies of swine. Out of Mary Magdalene's heart, the same Christ compelled seven devils to move, and then made that heart His own home. God grant that in many a heart in this city, this first week of May, the devil tenants of intemperance, lust, pride, selfishness and disobedience may have "notice to quit"—not within thirty days' but thirty minutes' notice! But it is not enough to "put out" of the heart bad tenants. Good ones must be put in their place, or they will take others—spirits more wicked than themselves—and return to the house whence they came out, and finding it empty, occupy it more

sinfully than before. Negative goodness cannot satisfy. It is an empty house inviting evil tenants. "Donting" is not enough; it must be followed by doing. Obeying the "Thou shalt nots" only sweeps the house. "Thou shalt" must bring in the new furniture. A heart garden is not a success if it can only report "no weeds." God demands fruit. Cast out of your hearts he evil tenants of thought and word and deed; make a thorough heart-cleaning of every wicked habit and characteristic, and then open the cleansed house to the waiting Christ and let him make your purified soul the White House of a Glorious Monarch and reign forever there as your Lord. Behold in the Bible the title-deed of our souls given to Christ, "Whose house are we." (Heb. iii. 5.) His Bethany home to-day should be your soul. He waits to enter it as your Teacher, Healer, Comforter—your Resurrection and Life. Do you give him welcome as a "Friend" and "sit at His feet" as your "Guide?" Hear Him saying, "To-day I must abide at thy house."

"Come sweetly in, thou Heavenly Guest,
Nor ever thence remove;
But dwell with us, and let the feast
Be everlasting love."

(*See also p.* 221.)

Who are truly Blessed. (Luke xi. 27, 28.)
(*See p.* 217.)

Jesus regards his True Disciples as his Nearest Relations. (Matt. xii. 46—50. Mark iii. 31—35. Luke viii. 19—21.)

TRUE MADONNAS:
"WHOSOEVER SHALL DO THE WILL OF MY FATHER,
THE SAME IS
MY MOTHER,
AND SISTER AND BROTHER."

Jesus, Sitting at Meat with a Pharisee, Denounces Woes against the Pharisees, Scribes, and Teachers of the Law. (Luke xi. 37—54.)
(*See pp.* 190, 191, 199.)

Jesus Instructs his Disciples and the Multitude. (Luke xii. 1—59.)
(*See pp.* 71, 72 [*The Rich Fool*], 178 [*Ravens*].)

The Calamities of Certain Galileans a Warning to the Jews. (Luke xiii. 1—9.)

NOT FRUITLESS, BUT FRUITFUL.

1. Show by acorn and oak how a little sin may grow into a great evil—a glass of wine into drunkenness—passion into murder, etc.

2. Show also that as "great oaks from little acorns grow," great usefulness often comes from little words and deeds bedewed with the Holy Spirit's blessing, as in the loaves and fishes of the "little lad." Let us "grow in grace" as well as weight and height, and be strong as oaks against storms of evil.

3. Having prepared slips of paper with the nine varieties of the Spirit's fruit printed in letters large enough to be clearly seen by all,—"Love," "Joy," etc.—pin them on, one by one, with the following Bible Readings previously given to as many scholars as there are texts:

1. *Love.*—1 Cor. xiii. 1, 13; John xiv. 21.

2. *Joy.*—John xiv. 1; John xv. 11.

3. *Peace.*—John xiv. 27.

4. *Longsuffering.*—Isa. liii. 7; 1 Peter ii. 23.

5. *Gentleness.*—Matt. xviii. 2, 3; Eph. iv. 32.

6. *Goodness.*—Deut. vi. 12.

7. *Faith.*—Heb. iii. 6; John iii. 36.

8. *Meekness.*—Matt. xi. 29.

9. *Temperance.*—Prov. xxiii. 29, 30, 31; 2 Peter i. 5—9.

Parables. The Reason why Jesus Used Them. An Explanation of one. (Matt. xiii. 1—53. Mark iv. 1—34. Luke viii. 4—18.)

(*See p.* 7.)

PARABLES.

An abundant store of illustrations may be harvested for future use by keeping in mind, as Christ did, in Bible reading, in rambles through the scenes of nature, in the walks of common and uncommon life, and in general reading, the question, "What are these things *like* in moral and religious truth?" In the Colorado "gulches," or gold valleys, the little creeks are turned hither and thither that they may send their waters through the troughs or "sluices" of the miners to separate the gold from the gravel. So we should turn the experiences of common and uncommon life, into illustrations of Christianity and bring out of each scene some golden enrichment of truth.

(Matt. xiii. 37—43.)

SOWING AND REAPING.

SOWING SEEDS OF SIN. REAPING SHAME, SORROW, SUFFERING.

WISDOM.	**T**EMPER.
HOLINESS.	**A**VARICE.
EARNESTNESS.	**R**UM-DRINKING.
ASPIRATION.	**E**NVY.
TRUTH.	**S**WEARING.

Only the words "Wheat" and "Tares" (perpendicularly) should be printed before the lesson. Then by questions the virtues that are like wheat should be drawn from the school and written as above. Also the vices that are like tares, and the solemn application of the lesson made.

THE KINGDOM OF GOD.

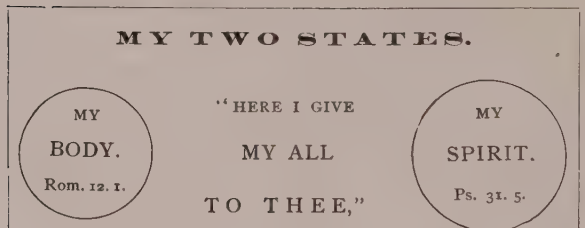
Here is a map of our country. Are all these states independent? Many states of various sizes and products you see united in one great country. If I could picture souls instead of states, then I would draw a map of the souls—large and small—that have taken Christ as King, in all parts of the world, and write on it, "The United (Soul) States of Christ's Kingdom." The kingdom of Heaven is a kingdom of hearts.

This kingdom is best extended, not by speculations as to when the second advent may occur, or how the Messiah King will come, or what the obscure prophecies and figures in parts of Daniel may mean, but rather by taking this missionary

news of to-day and to-morrow, telegraphed in advance by prophecy, that Christ shall reign universally and eternally, and working for its realization by giving, praying, talking. Every soul we bring to Christ, at home or abroad, is a state added to Christ's kingdom. Like Joshua we have much land to possess, both near at hand and afar off, before the world-land of promise is possessed and ruled by "the Son of man." The Christian nations already control *more than half the world's territory* and two-fifths of its population; and even at the slow rate of increase of the past hundred years, the youngest children of our Sunday School will some of them live to see the world as much Christianized as America is to-day. So estimates one of the missionary societies.

As a state in this kingdom, is my soul doing its part to extend the kingdom? By praying? As we rise to our work in the morning the missionary in Asia is just going from his work. Let our morning prayer be evening dew on his labors. By p(r)aying without the r? The two wings by which Cornelius reached Heaven were "prayers and alms." These same wings are needed in making the Gospel fly forth over the earth. By talking? Every good cause needs agitation, conversation. The "news from the front" in our

Christian warfare should be promptly communicated in prayer-meeting and social conversations. Does Christ really reign universally and forever in your being, over soul and body? If not, take this covenant to-day:—



THE KINGDOM OF GOD AND MISSIONS.

A most interesting and effective way of presenting the cause of missions through the eye is by borrowing a map of the world or making one in outline on the blackboard, and then indicating the beginning and progress of missions as given in books on the subject up to the present status of the movement.

(*On* Mark iv. 1–20; *see pp.* 10, 185.)

Jesus gives Commandment to Cross the Lake. A Tempest Stilled. (Matt. viii. 18—27. Mark iv. 35—41. Luke viii. 22; ix. 57—62; viii. 22—25.)

REBUKED

DISEASES (Luke 4:39).
DECEIVERS (Matt. 23:23).
BELAYERS (v. 22).
DOUBTERS (v. 26).
DEVILS (v. 32).
WINDS and SEA (v. 26).

If there is an artist in the Sunday School (and, after much investigation, I am confident there is one to every hundred members of the Sunday School, if pastor or superintendent will only search them out) let him draw a tall, narrow tree, with birds and nests, along the left side of the blackboard exercise, and below it ground, and foxes entering their holes, to put the poverty of Christ in contrast with his kingly power. The words after "Rebuked" should not be put on in advance of the lesson or all at once, but one by one during the closing review, with questions, reading of the passages indicated, illustrations and the application that the lowly Christ who can pity us in all our sorrows is not only King of nature but also our King, and cares for our bodies in health and disease, and for our

souls to keep them from delays, doubts, deceptions, and devils.

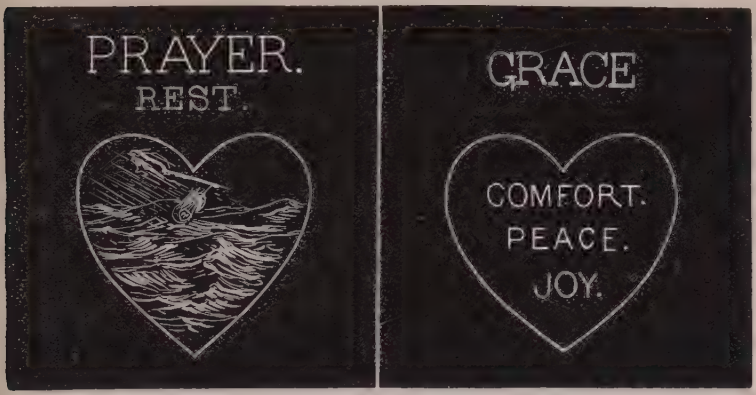
When a man makes a success in almost any line, his methods are worth studying. Here is this Dr. Carver, for example, the famous marksman with a rifle. He seems to rarely fail in hitting what he fires at. Yet he does not appear to take aim in his shooting. "In fact," says a newspaper sketch of the man and his methods, "in all his shooting he brings the piece only to his shoulder and fires instantaneously. Speaking for himself, he says, that when he takes a deliberate aim he has time to think of the possibility of missing, and then he never hits." Now there is a great deal in that suggestion of his, of the danger of deliberating when shooting-time has come.

(*See* Matt. viii. 21, 22. *See also pp.* 181, 202.)

Are we now trying to obey him? Last of all write on the left of the crown and near the birds, "No Room for Him," referring to the words "No place to lay his head." Is there no place for the King in my heart? Then draw a heart in such a way as to include, "Room for Him" (leaving out the word "No"), and also the crown and the word "Jesus." Sing, in closing the review,

"Come to my heart, Lord Jesus, come,"

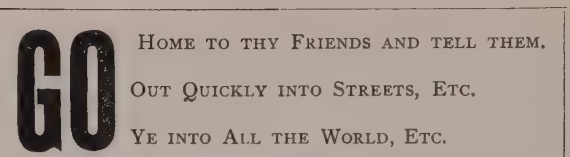
or some similar hymn.



S. S. H.

Jesus Heals two Demoniacs of Gadara. (Matt. viii. 23—34. Mark v. 1—20. Luke viii. 26—39.)

(*See also pp.* 92, 77, 70.) *S. S. H.*



(*See* Mark v. 9 ; Luke xiv. 22 ; Mark xvi. 15.)

DUTY AND JOY.

Have you never read the mediæval legend of the ancient saint, who was praying in his cell when, suddenly, as in answer to his prayer, a vision of his crucified Lord appeared to him? While he gazed enraptured upon the vision, the bell of the monastery rang out the hour of noon. It was a call to him to go and feed the hungry, ragged, thriftless poor before the monastery gate. Hesitating, with heavy heart and reluctant step, he arose, closed the door upon the vision, and went out to perform his duty. When he returned, the vision awaited him, with the declaration : "Hadst thou remained I must have gone; because thou didst go, I have remained." You wait in your cell and lose the vision. Leave the vision, go to God's poor, find Christ where the disciples were wont to find Him —where love called to self-denying service. "He that findeth his life shall lose it; he that loseth his life for my sake shall find it."

Levi's Feast. Jesus' Discourse. The Raising of Jairus' Daughter. (Matt. ix. 1, 10—17, 18—26. Mark v. 21, 22—43; ii. 15—22. Luke viii. 40; v. 29—39; viii. 41—56.)

"THE WORKS OF MY FATHER."

Blind	AT THE WORD OF JESUS.	See.
Lame		Walk.
Lepers		Cleansed.
Deaf		Hear.
Dead		Live again.

GLAD TIDINGS TO THE POOR.

"Thou hast given him power over all flesh."

(*See also pp.* 190, 191, 199, 155, 68, 203.)

Holman Hunt's "Shadow of the Cross" representing Christ as a young carpenter at Nazareth, throwing up His arms in weariness, and seeing, as He glances over His shoulder, that He has thrown the shadow of the cross on the floor, is a powerful representation of the fact that Christ saw, all through his earthly life, the shame of the cross at its close.

(Mark ii. 18—20.)

"The bridegroom shall be taken away from them."
"The Son of Man must be lifted up."
"This is the heir, come let us kill him."

"Likewise also shall the Son of Man suffer of them."
"I, if I be lifted up, will draw all men unto me"
"Except a corn of wheat fall into the ground and die."
"If any one will follow me, let him take up his cross."

"The Son of Man three days in the heart of the Earth."
"How many things he must suffer and be crucified."
"Me ye have not always."
"Against the day of my burying hath she done this."
"Jesus knew that his hour was come."

The Shadow of the Cross, as the coming event casts its shadow before during the life of Jesus.

Jesus heals two blind men. (Matt. ix. 27—31.)
(*See p.* 154.)

THE BLIND RESTORED.

A little boy was born blind. At last an operation for his cure having been successfully performed, the light was allowed to fall upon him gradually. One day his mother led him to the door and uncovered his eyes, so that he might, for the first time, behold the earth and sky. "O mother!" cried the boy, "why did you not tell me it was so beautiful?" She burst into tears, and said, "I tried to tell you, dear, but you could not *understand* me." In ecstasy of joy the lad stood and gazed at all the wonderful things God had made. Thus it is with everybody, until the eyes of their heart are opened. We cannot even describe the happiness springing from the knowledge of and friendship with God.

Jesus Casts Out a Dumb Spirit. The Pharisees Blaspheme. (Matt. ix. 32—34.)
(*See pp.* 77, 225.)

Jesus Revisits Nazareth, and is Again Rejected There. (Matt. xiii. 54—58. Mark vi. 1—5.)

IS NOT THIS THE CARPENTER?

JESUS CONSECRATED TOIL.

"Who sweeps a room as by God's laws
Makes that and the action fine."

WORK FOR JESUS.

An old colored woman, as she wearily climbed to her chamber after a hard day of washing, sang, "*One more day's work for Jesus.*"

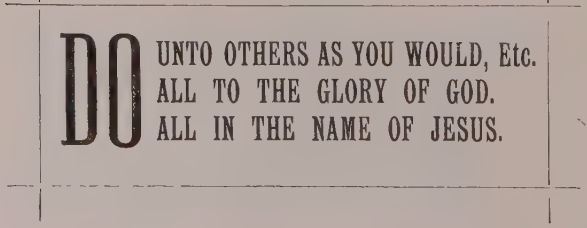
The Occasion of Sending the Apostles to Preach and Work Miracles. (Matt. ix. 36—38.)

The Twelve are Instructed and Sent Forth. (Matt. x. 1, 5—42. Mark vi. 7—11. Luke ix. 1—5.)

See pp. 204, 138 (*Sandal*).

Jesus continues His Tour through Galilee. (Matt. xi. 1.)

The Twelve Preach Repentance, and Work Miracles, Everywhere. (Mark vi. 12, 13. Luke ix. 6.)



The Death of John the Baptist. (Matt. xiv. 6—12. Mark vi. 21—29.)

B F. J.

(*See also. p.* 41.)

Herod Hears of Jesus's Fame, and Desires to see Him. (Matt. xiv. 1, 2. Mark vi. 14—16. Luke ix. 7—9.)

The Twelve return. (Mark vi. 30, 31. Luke ix, 10.)

Five Thousand are Fed on Five Loaves and Two Fishes. (Matt. xiv. 13—21. Mark vi. 32—44. Luke ix. 10—17. John vi 1—14.)

(*See also p.* 155.)

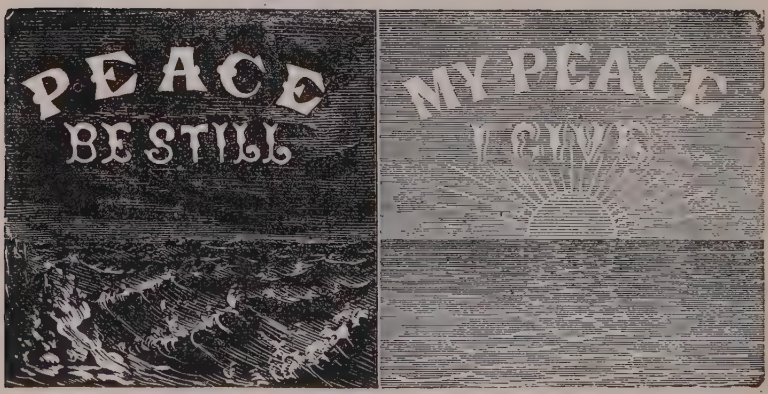
WHAT THE BOY HAD IN HIS BASKET.
FIVE LOAVES AND TWO FISHES.

WHAT WAS ADDED?
THE BLESSING OF JESUS.

WHAT THEY TOOK OUT,
A DINNER FOR FIVE THOUSAND!

B. F. J.

Jesus Walks on the Sea. (Matt. xiv. 22—36. Mark vi. 45—56. John vi. 15—21.)



FEAR AND FAITH.

I was once in an awful storm at sea: we were for many hours tossed about in sight of dangerous rocks: the steam engines would work no longer: the wind raged violently, and around were the terrific roar of the breakers, and the dash of waves as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from one apparently trifling circumstance; it was that the captain's child, a little girl about twelve years old, was in the cabin with us. He had come two or three times, in the midst of his care and toil, to see how his child went on; and it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbow and bending her eyes toward the door, as if longing for her father's reappearance. He came at last. He was a large, bluff, sailor-like man; clad in an immense coat, great sea boots, and an oilskin cap, with flaps hanging down his neck, streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arm over her, but did not speak. After a little while he asked her if she was alarmed.

"Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried; "you could not stand for an instant."

"Father, let me be with you," she repeated.

"My child, you would be more frightened then," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid if you take me with you. Oh, father! let me be with you," and she threw her arms around his neck and clung fast to him. The strong man was overcome. He lifted the child in his arms and carried her away with him.

Then came the thought: The child is content —she is with her father. And have I no father? O God, I thank thee! in that moment I could answer, Yes. I had a father—a Father whose love surpasses knowledge. The thought calmed my mind.

"Fear not, for I am with thee; be not dismayed, for I am thy God."

Jesus's Discourse with the Multitude in Capernaum; in the Synagogue of that city; and with His Disciples. Peter's Confession. (John vi. 22—71; vii. 1.)

Jesus' Discourse with the Pharisees and Scribes, with the Multitude and with His Disciples, about Eating with Unwashed Hands. (Matt. xv. 1—20. Mark vii. 1—23.)

FAITH AND WORKS.

Once there lived in a village which was not supplied with water-works, a clergyman, who was the fortunate possessor of a well of good water. Some of the wells in the neighborhood were not as good as his; and by common consent and long custom, many neighbors came into his lot and drew water at his well. But he got tired of accommodating the public, and nailed up his back gate, affixing to it a sign warning all people against drawing water from his well.

But a day or two afterwards, when the neighbors began to say he had done a small thing, he was startled to find on his gate a notice erected by some critical unbeliever, and reading thus:

COME TO JESUS,

BUT

DON'T DRAW WATER

AT MY WELL.

The good man saw his mistake. He had not meant to be mean, but he had done an illiberal thing. If he was calling his neighbors to drink of the water of life, was it the right thing to forbid them to fill their buckets at his well? He tore down the bars, and threw open his gate, and let the people come and take of his well water freely. And he felt that the good will of his neighbors was more than a compensation for the annoyance.

HYPOCRISY AND THE PRAYING MANTIS.

The praying mantis is a large, curious looking insect, presenting very much the appearance of a collection of brown twigs and faded green leaves. The slender limbs are flattened out in some places, and so shaped and tinted as to look exactly like smaller leaflets surrounding the larger leaves of the body. The praying mantis has one very peculiar habit, to which it owes its name. It is fond of planting itself on a convenient branch of some tree, and then lifting up its body and arms in the attitude of prayer, in which it is able to remain perfectly still for a long time. Its object, however, is rather to prey than to pray; for it hopes to persuade other credulous insects into the belief that it is only a spray of foliage which they see; thus inducing

them to come within reach. Alas for the unfortunate fly who approaches too near the hypocrite!

Jesus Heals the Daughter of a Syrophenician Woman. (Matt. xv. 21—28. Mark vii. 24—30.)
(*See p.* 156.)

Jesus Restores a Person to Hearing and Speech. (Matt. xv. 29—31. Mark vii. 31—37.)

LET { EARS / EYES / HEARTS / HOMES / LIPS } BE OPENED TO { HEAR / SEE / RECEIVE / WELCOME / PRAISE } HIM.

J. B. A.

Jesus feeds more than Four Thousand with Seven Loaves and a few small Fishes. (Matt. xv. 32—39. Mark viii. 1—10.)

The Pharisees and Sadducees Again Seek a Sign. (Matt. xvi. 1—4. Mark viii. 11, 12.)

The Disciples are Cautioned against the Leaven of the Pharisees, of the Sadducees and of Herod. (Matt. xvi. 4—12. Mark viii. 13—21.)

TWO KINDS OF HYPOCRISY.

Those who Profess, but do not LOVE CHRIST.	Those who Love, but do not CONFESS CHRIST.

Do you both Love and Confess Him?

HEARERS AND NOT DOERS.

He who hears the Word and does not do it is a monster in religion. He is all head and ears, having neither hands to work with, nor feet to walk with. There is a disease to which children are subject, called the rickets, wherein their heads swell as large as two heads, and their legs are crooked, which hinders their going. We have many rickety Christians; they hear much, and their heads swell with empty notions and undigested opinions, but their legs are crooked, their walking is perverse. Every such person is a mocker of God, a deceiver of himself, a discourager of ministers, a barren soil, a bad servant, a beholder of his natural face in a glass, a builder of his house upon the sand.—*Philip Henry.*

(*See also pp.* 93, 180.)

Jesus Restores a Blind Man to Sight near Bethsaida.
(Mark viii. 22--26.)

"Any affliction that leads us to cry unto God is a blessing," said one who had seen all his wordly possessions swept away. "If they had not perished, I had perished." "I could never see until I was blind," said another, whose spiritual sight God had opened during blindness.

(*See also p.* 154.)

***Peter** Repeats his Confession that Jesus was Christ.* (Matt. xvi. 13—20. Mark viii. 27—30. Luke ix. 18—21.)

What are these points like in the BIBLE?

Assign to the members of the class to read and report on the following confessions of Christ in comparison with Peter's in the lesson: John i. 19—36. John i. 37—51. John iv. 19—42. John ix. 17—38. Acts iv. 1—21. Acts xxiv. 10—27.

What are these points like in NATURE?

As shrubs and trees confess their life by putting forth leaves, and profess their purpose to bear fruit by their buds and blossoms, so should our inner Christian life confess itself, and profess its purposes in testimony and church fellowship.

What are these points like in the COMMON LIFE?

As one who is married makes public confession and profession of his love; as one who is to fill a public office professes loyalty to his country in a solemn oath; so should every one who secretly cherishes love and loyalty to Christ confess and profess it openly.

What are these points like in HISTORY *and* BIOGRAPHY?

The martyrs, as their name implies, were confessors of Christ as they followed him in the cross-bearing of death agonies. Let one or two of the class have as an assignment the charge of bringing to the class some of the most notable stories of martyrs. (See "Fox's Book of Martyrs" and any Church History.)

THE EFFECT OF WORDS OR SILENCE IN THE BATTLE.

I remember it was the silence of Napoleon's disloyal guide that changed Waterloo from a French victory to a French rout. Had that guide pointed out the dangerous sunken road of Ohain, Waterloo would have been Napoleon's grandest victory instead of his most terrible defeat.

Jesus Plainly Foretells His Sufferings and Resurrection, Rebukes Peter, Exhorts all to Self-denial. (Matt. xvi. 21—28. Mark viii. 31—38; ix. 1. Luke ix. 22—27.)

FOLLOW CHRIST NOW.

A soldier in hospital three times picked up the hymn, "Will you go?" which was scattered as a

tract, and twice threw it down again. The last time he read it, thought of it, and, taking his pencil, wrote deliberately on the margin these words: "By the grace of God, I will try to go. John Waugh, Company G, Tenth Regiment, P. R. V. C." That night he went to a prayer meeting, read his resolution, requested prayers for his salvation, and said, "I am not ashamed of Christ now; but I am ashamed of myself for having been so long ashamed of Him."

Jesus' Transfiguration; His Discourse with the Three Disciples as they were Descending the Mountain. (Matt. xvii. 1—13. Mark ix. 2—13. Luke ix. 28—36.)

THE APOSTLES SAW
LET US SEE
JESUS ONLY
PATTERN.
TEACHER.
SAVIOUR.
MASTER.
"HEAR YE HIM."

(*See also pp.* 3, 77, 78, 188, 201.)

What are these points like in the BIBLE?

Moses in the mount of preparation, before this (Exodus xxiv). Elijah in the mount with God, before this (1 Kings xix). Daniel beholding the glory of the Son of God (Dan. vii. 9, 10; x. 18, 19). John, also, long after the transfiguration (Rev. i).

The story of the **transfiguration** as related by John and Peter (appropriate to be read in connection with the lesson by the school or class, John i. 14—17; 2 Pet. i. 16—18). It would be profitable for a teacher to assign to one member of his class the duty of finding all the Bible incidents that occurred in sacred mountains; another, visions of the glorified Christ; another, scenes where only Peter, James and John of the apostles were with Christ, etc.

What are these points like in NATURE?

The strength of body that comes by climbing mountains and living amid mountain streams and mountain air, and the development of mind that is secured by mountain views in their beauty and grandeur, is a suggestion of the more important strength and culture of soul that comes by climbing the sacred mountains of private and public prayer, and especially the lofty Hermon of Sunday worship. Communing with "Jesus only" in these mounts of prayer prepares us to go down into the valley of practical life and fight more vigorously in rescuing souls from the Devil, as at the base of the Transfiguration Mount. As the Rocky Mountains and others are rich with gold and silver, so from the mounts of prayer we are enriched for eternity with treasures better than much fine gold.

Jesus Casts Out a Dumb and Deaf Spirit. (Matt. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43.)
(*See p.* 34.)

FOR THE BLACKBOARD OR TEACHER'S SLATE.

THE DRUNKARD DEMONIAC.

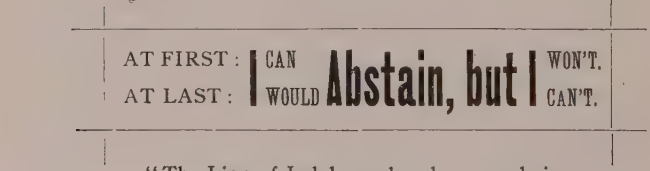
Make a chain at first with four links, marked "Cider," "Beer," "Ale," "Wine." Then add four more links, and mark them "Brandy," "Gin," "Rum," "Whisky." Use the following story and application as the exercise is developed:

A king called into his presence an iron-worker, and said to him: "Make a chain." It was made and brought. "Take it back and double its length." It was done, and brought again to the king. Pointing to the iron-worker, he said to his officers: "Now bind him with it." And he was deceitfully bound as a prisoner with the chain he had himself forged.

How often we see a similar result among those who forge the iron links of habit and appetite, and deliberately bind themselves with the heavy and shameful chain of their own making. "The wicked are taken by the cords of their own sins." Science and history and observation cry out in vain, "Do thyself no harm!" Appetite is obeyed as he commands, "Make a chain," and one is

forged first of the four links—cider, beer, ale, and wine. Then appetite unsatisfied, cries, "Double its length," and the other four links are added—brandy, gin, rum, and whisky. With this eight-linked chain the victim is sooner or later heavily ironed, bound with his own chain in a slavery of soul as well as body, the more terrible because the chains are invisible.

Here is many a biography,



"The Lion of Judah can break every chain,
And give us the victory again and again."

THE LITTLE DRUNKARD SAVED BY THE HELP OF JESUS.

A Christian lady had collected a lot of wild street boys into a class, and was trying to teach them, when, one day, she noticed that one of them had fallen asleep and begun to snore.

"He 's drunk," said his ragged little companions, laughing.

Of course there was no use trying to do anything with him then, but three days afterward she saw and questioned him.

"Yes, I was drunk, that's a fact." said Johnny, as frank as could be. "I didn't mean to let yer see me, 'cause I kind o' love yer ; but I couldn't help it."

"Why, Johnny, you shouldn't say so. You could help it."

"No ; yer see, I've got so used to it I can't stop."

"Oh, I am so sorry. What was it that ever made you begin to drink ?"

"I learnt it when I runned errands for Mike Dooley, down to Willard Street. He keeps a liquor store, and he give me the rum and sugar in the bottoms o' the glasses for my pay."

"Johnny, it would be terrible to have you die a drunkard. I can't bear to think of it. Won't you try to give up drinking, if I'll tell you how you can ?"

Johnny thought a minute.

"I don't b'lieve I could, I've got so used to 't, you see. If I go without, I feel so gone here" —putting his hand on his stomach.

There were tears in the gentle teacher's eyes. Johnny looked up and saw them, and was touched. He began to reconsider.

"I—I donno but I'd try, if I thought 'twould make you feel better."

"God bless you, Johnny ! Do you give me

your hand on it, and say you'll stop drinking, honest and true?"

There was a pretty long pause then. Johnny was making a mighty effort.

"Yes'm," he said (and he drew a long breath), "I'll promise to drink no more liquor for your sake."

"It ought to be for Jesus' sake, Johnny."

"Could He make me keep my promise? You ask Him, can't you?"

Hardly sure of the boy's meaning, the question was so unexpected, the kind teacher nevertheless knelt immediately. Johnny knelt too, and, when she had prayed, he said he guessed he would "ask for himself."

"Lord Jesus, up in heaven, please help a little fellow as wants to be good, and don't never let him drink rum no more. Amen."

That was Johnny's prayer. And he meant it. All his conduct since has proved how truly in earnest the poor little street boy was when he asked the Lord to help him keep a promise made to his teacher, "'cause he kind o' loved her." He is living in a good situation in the country, and bids fair to grow up a conscientious, upright man.

Jesus again foretells His Sufferings and Resurrection. (Matt. xvii. 22, 23. Mark ix. 30—32. Luke ix. 43—45.)

Jesus Works a Miracle to Pay the Tribute Money. (Matt. xvii. 24—27. Mark ix. 33—first part.)

The Disciples contend who should be Greatest. Jesus' Conduct and Discourse on that occasion. (Matt. xviii. 1—35. Mark ix. 33—50. Luke ix. 46—50.)

(*See p.* 155—"*Humility.*")

GOD'S DWELLING PLACE WITH THE HUMBLE AND CHILDLIKE.

My Body, the Temple.

My Eyes and Ears, the Gates.

My Imagination, the Courts.

My Mind, the Holy Place.

My Heart, the Most Holy.

My Head, Hands and Feet, the Ministers.

Seventy Disciples are Instructed and Sent Out. (Luke x. 1—16.)

J. B. P.

Jesus Goes to Jerusalem at the Feast of Tabernacles. His Conduct and Discourses During the Feast. (John vii. 2—53.)

A Woman Taken in Adultery is Brought Before Jesus. (John viii. 2—11.)

Jesus Discourses with the Scribes and Pharisees, with those who Believe in Him, and, v. 33, *with the Unbelieving Jews.* (John viii. 12—59.)

Jesus Restores to Sight one Blind from his Birth. The Consequence of this Miracle. (John ix. 1—41 ; x. 1—21.)

ONE THING IS NEEDFUL.
HAVE I DESIRED.
I KNOW.
I DO.

The Seventy Return. (Luke x. 17—24.)
(*See pp.* 205, 206—"Names Written in Heaven" on God's "Roll of Honor.")

A Teacher of the Law is instructed how to Attain to Eternal Life by the Parable of the Good Samaritan. (Luke x. 25—37.)

PRESCRIPTION.

DO SOMETHING FOR SOMEBODY.

[Signed] "THE GREAT PHYSICIAN."

WORK FOR OTHERS.

A rather eccentric yet eminent physician was called to attend a middle-aged lady who had

imaginary ills. After many wise inquiries about her symptoms and manner of life, he asked for a piece of paper, and wrote down the following prescription :

"DO SOMETHING FOR SOMEBODY."

In the gravest manner he handed it to the patient and left. The doctor heard nothing from the lady for a long time. On Christmas morning he was hastily summoned to the cottage of her Irish washerwoman.

"It 's not meself, doctor, it 's me wrist that 's ailing. Ye see, I was afther goin' out into the black darkness for a few bits of wood, when me foot struck this basket. It stood there, like a big mercy, as it was, full of soft flannel from Mrs. Walker. She towld me that your medicine cured her, doctor. So, if you plaze to put a little of that same on me wrist, I'll be none the worse for me nice present."

"It is a powerful remedy," said the doctor gravely. And more than once in after years he wrote the prescription,

"DO SOMETHING FOR SOMEBODY."

The Disciples are Again Taught How to Pray.
(Luke xi. 1—13).

(*See pp.* 95, 14—16, 96, 103.)

Jesus Restores a Woman who had been Bowed Down for Eighteen Years. (Luke xiii. 10—21.)

(*See p.* 203.)

Jesus Replies to the Question: Are there Few that be Saved? (Luke xiii. 22—35.)

The Transactions when Our Lord Ate Bread with a Chief Pharisee on the Sabbath. (Luke xiv. 1—24.)

(*See pp.* 190, 191.)

Jesus states to the multitude the Difficulties Attending a Profession of His Religion. (Luke xiv. 25—35.)

Jesus defends Himself against the Pharisees and Scribes for Instructing Publicans and Sinners. (Luke xv. 1—32.)

THE PRODIGAL SON'S FOLLY AND FORGIVENESS.

What are these points like in THE BIBLE?

Solomon's wickedness and idolatry, through the influence of his thousand bad wives and concubines. As Lot was carried captive by the captors of Sodom, Solomon was for awhile, if not forever, carried captive by Satan through

bad company. David, like Lot, was delivered from the results of evil associations by the courage of a true man of God. Nathan's brave rebuke of David's sin with Bathsheba, took as much courage as Abraham's charge upon the captors of Lot, and rescued the sinning king from captivity to the devil.

What are these points like in NATURE?

Power of Bad Company in the natural world. A bushel of good apples put into a basket with one or two rotten ones become like them in a few days. If weeds are allowed to remain among the garden plants they soon rob them of their proper share of sunshine, rain and soil.

What are these points like in COMMON LIFE?

Bad Company. Illustrations of moral ruin by getting into bad company are so numerous that every teacher will know personal instances with which to show his class that while "he that walketh with wise men shall be wise, the companion of fools shall be destroyed."

(*See also pp.* 76, 66, 67.)

DIVES AND LAZARUS.

Think how it would seem if Abraham had left his angel visitors, when they came to sup

with him, and had gone forth to feed his flocks! Yet we feed the animal part of our nature sumptuously every day, and leave the angel part as a hungry beggar at the gate.

"O, not by bread alone is manhood nourished
To its supreme estate;
By every word of God have lived and flourished
The good men and the great;
O, not by bread alone."

(*See also pp.* 87, 78.)

Jesus instructs His Disciples by the Parable of the Unjust Steward. The Pharisees are Reproved. (Luke xvi. 1—31.)

(*See pp.* 93, 180.)

Jesus further instructs His Disciples. (Luke xvii. 1—10.)

The Samaritans will not Receive Jesus. James and John Reproved for their Zeal against them. (Luke xvii. 11; ix. 51—56.)

Jesus Cleanses Ten Lepers. (Luke xvii. 12—19.)

AS { THEY WENT THEY WERE CLEANSED.
WE OBEY WE ARE STRENGTHENED.
"Whatsoever GOD saith unto THEE, DO."

The Pharisees ask when the Kingdom of God should come. Our Lord's Answer. (Luke xvii. 20—37.)

RE-
MEM-
B E R
LOT'S
W I F E.

Jesus Speaks a Parable to His Disciples, ana another to "certain who trusted in themselves that they were Righteous." (Luke xviii. 1—14.)

THE CARD TO SEND IN TO GOD.
(*See v.* 13.)

A SINNER.

Jesus is Received into Martha's House. (Luke x. 38—42.)

Our home—what shall it be?
Like lovely Bethany,
A place where Christ doth come.
The wife, like Mary, sitting at the Saviour's feet,
"He whom thou lovest, Lord," the husband's title sweet.
SUCH BE OUR HOME.

Jesus keeps the Feast of Dedication at Jerusalem. (John x. 22—39.)

Jesus goes again to Bethabara (John i. 28.) *after the Feast of Dedication, and remains there till a fit occasion calls him into Judea.* (John x. 40—42.)

Jesus raises Lazarus from the Dead. The Consequences of this Miracle. (John xi. 1—54.)

HOUSE OF PRAYER.
APPOINTED FOR ALL LIVING.
NOT MADE WITH HANDS.

"BABY, COME FORTH!"

A little child was taken once to the funeral of one of his young companions. He had never seen a dead body before. He looked long and earnestly on the beautiful form of his little friend, as it lay like a piece of wax-work or of polished marble in the dark coffin, with flowers all over it. He did not go to the graveyard. His mother took him home, and let him stand at the window where he could see the funeral procession of his playmate go by. He looked at

it with fixed attention for awhile ; then he turned to his mother, and his face all lighted up with gladness as he said, " Oh, mamma ! how beautiful it will be when Jesus says, '*Baby, come forth!*' "

Jesus enters Judea. The Pharisees Question Him about Divorces. (Matt. xix. 1—12. Mark x. 1—12.)

Jesus lays His hands on Young Children, and blesses them. (Matt. xix. 13—15. Mark x. 13—16. Luke xviii. 15—17.)

What points in this lesson need to be illustrated to make them clearer or more emphatic? Christ's interest in children and youth, and the hindrances that keep them from Him.

What are these points like in the BIBLE?

Let the teacher, by call or letter or on the previous Sunday, make the following assignment to members of the class : Find all the instances in which Jesus showed an interest in the children or performed miracles for them. (The answer should bring out raising of Jairus' daughter ; the healing of the Syrophœnician's daughter ; the rescue from death of the nobleman's son and the son of the widow of Nain ; the cure of the demoniac child, etc.)

What are these points like in NATURE?

Life's spring is "the time to plant the seeds of Christianity in the soul." Imagine a man putting off the garden planting until July or October.

What are these points like in COMMON LIFE?

A child once repeated the Golden Text of this lesson in this significant way: "Suffer the little children to come unto me, and don't any one stop them from one and all to come"—a paraphrase that many parents and teachers need to ponder, who have not as clearly as this child understood the Master's words.

One of the pictures of "Christ blessing little children" represents several of the mothers pushing their children toward Christ. "There," said a mother, showing her little Carrie the picture, "is what I would have done with you if I had lived there where Jesus was." "Oh, no," replied Carrie, "I wouldn't be pushed to Jesus, *I would go to Him without pushing!*"

One day a lady was teaching a class of little girls in Sunday School.

"My dear children," she said, "how soon may we give our hearts to God and become true Christians?"

They didn't answer at first. Then she spoke

to them one by one. Turning to the oldest scholar in the class, she asked,—

"What do you say, Mary?"

"When we are thirteen."

"What do you say, Jane?"

"When we are ten."

"What do you say, Susan?"

"When we are six."

At last she came to little Lillie, the youngest scholar in the class.

"Well, Lillie, she said, "and how soon do you think we may give our hearts to God?"

"Just as soon as we feel that we are sinners, and know who God is," said Lillie.

What are these points like in HISTORY *and* BIOGRAPHY?

The conversion of the greatest leaders of the church, most of them in early life. Samuel, David, Timothy, and others of Bible History. Baxter became a Christian when a mere child; Polycarp at 9; Matthew Henry at 11; President Edwards at 7; Dr. Watts at 9· Bishop Hall at 11; Robert Hall at 12; Spurgeon at 15, etc.

What are these points like in MAPS *and* PICTURES?

A lovely modern picture in "The Academy of

Belle Arts," at Florence, by Carlo Vogel, gives the most vivid representation of "Christ blessing little children" of any picture of this scene we have met with. One bright little fellow of two summers is seen on Christ's knee nestling his head trustfully against the breast of Christ, as if he would say, "I'm the nearest; I'm the blessedest." Three children are bowing at the Saviour's knee and looking up into His face with absolute trust and wondering expectation of blessing. In the background mothers are bringing other children, while the apostles, at the word of Christ, have ceased to check them.

What are these points like in SONG ?

"Come to the Saviour, make no delay, etc."
"When He cometh to make up His jewels, etc."

What are these points like in exercises for the BLACKBOARD, *or the* TEACHER'S SLATE, *or* NOTE BOOK ?

BEGIN LIFE RIGHT.

Let the teacher make the following example on the slate, and place beside it the sum done correctly. Show that because a mistake was made at the beginning, the whole is wrong :

```
29)384,605(12,572
   29
   ---
    74
    58
    --
   166
   145
   ---
    210
    203
    ---
     75
     58
     --
     17
```

Make a practical application of this, by teaching that when a child makes the mistake of not taking Christ into his life from the very beginning, his whole life will be wrong.

Jesus' Discourse in consequence of being asked by a rich man how he should Attain Eternal Life. (Matt. xix. 16—30; xx. 1—16. Mark x. 17—31. Luke xviii. 18—30.)

What is it like in the BIBLE?

Bible stories of men who were ruined by love of money and property. (The answer should give Achan, Gehazi, Ahab, Judas, Demas, etc.) Passages about blessings from God. Texts about giving, etc.

RICHES LIKE THORNS.—Matt. xiii. 7.

LIKE CLAY.—Hab. ii. 6.

DANGEROUS WATERS.—Tim. vi. 9.

A speculator, whose schemes miscarried and drove him to suicide, left paper on his desk with Jer. xvii. 11 on it.

What is it like in NATURE?

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a fluttering. Now that is the way flowers talk, so I pricked up my ears and listened. Presently an old elder tree said: "Flowers, shake off your caterpillars." "Why?" said a dozen all together, for they were like some children who always say, "Why?" when they are told to do anything. Bad children, those! The elder said: "If you don't they'll gobble you up." So the flowers set themselves a-shaking till the caterpillars were shaken off. In one of the middle beds there was a beautiful rose who shook off all but one, and said to herself: "Oh! that's a beauty! I'll keep that one." The elder overheard her, and called out: "One caterpillar is enough to spoil you." "But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings after I passed the rose again. There was not a whole leaf upon her; her beauty was gone, she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew drops on her tattered leaves. "Alas! I didn't think one caterpillar would ruin me!" One sin has ruined many.

What is it like in PICTURES?

An Italian picture represents the richly clad young ruler who has just been asking Christ about eternal life, anxiously bowing upon his knees amid the multitude that are gathered around Christ, as turning away sorrowful after having received his answer—a scene which would make a worthy subject for a most vivid word picture.

(*See also pp.* 76, 189, 180.)

Jesus, as He Goes up to Jerusalem, Foretells His Sufferings to the Twelve apart. (Matt. xx. 17—19. Mark x. 31—34. Luke xviii. 31—34.)

(*See p.* 278.)

The Ambitious Request of James and John. (Matt. xx. 20—28. Mark x. 35—45.)

BLACKBOARD OR SLATE.

A HIVE OF HONEY B's.

BE HUMBLE, BE OBEDIENT, BE LOVING,

BE LIKE JESUS.

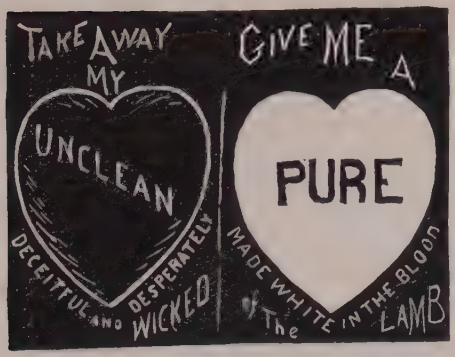
B. F. J.

Jesus Restores Sight to Two Blind Men near Jericho.
(Matt. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43.)

(*See p.* 154)

Jesus visits Zaccheus, a Chief of the Publicans.
(Luke xix. 1—28.)

REPENT.
RESTORE.



Jesus Arrives at Bethany six days before the Passover;
(John xi. 55—57; xii. 1, 9—11.)

Jesus proceeds to Jerusalem, amidst the Acclamations of the Disciples and of the Multitude. The Transactions there. (Matt. xxi. 1—11; 14—17. Mark xi. 1—11. Luke xix. 29—44. John xii. 12, 50.)

FLOWERS FOR PALMS.

As the children and older people of Jerusalem expressed their love for Jesus as the king of their hearts by waving the palms, so to-day God shows his love for us by making the flowers wave before us in their fragrance and beauty.

A mother wished to impress her child with the love of God ; and so in the spring-time, after the ground had been prepared in the garden. she took a handful of flower-seed, and scattered these seeds in the shape of letters all across the bed of the garden. Weeks passed by, and the rains and the sunshine had done their work, and one day the child came in and said : "Mother, come quickly to the garden—come now."

The mother followed the child to the garden, and the little child said : "Look here, mother ! see, it is spelt all over the ground in flowers."

GOD IS LOVE.

Let the children be asked to bring flowers to Jesus, by bringing them on Saturdays for the decoration of the church, one or two classes doing so each Sunday, in rotation.

The barren Fig-tree. The Temple cleansed. (Matt. xxi. 18, 19, 12, 13. Mark xi. 12—19. Luke xix. 45—48.)

The Disciples observe that the Fig-tree was Withered away. (Matt. xxi. 20—22. Mark xi. 20—26.)

(*See pp.* 180, 181.)

Jesus' Discourse with the Priests, Scribes and Elders in the Temple. (Matt. xxi. 23—46; xxii. 1—14. Mark xi. 27—33; xii. 1—12. Luke xx. 1—19.)

(*See pp*, 95, 14—16, 96, 103.)

FORGIVENESS.

One evening, after a children's service, a teacher was talking to a young girl who was weeping for her sins, but could not feel that she was pardoned. "Suppose," he said, "that Jesus was in this room; what would you do?" "I would go to Him at once," she replied, "and ask Him if He would forgive me." "And what would Jesus answer?" She hesitated a moment, and then she looked up, smiling through her

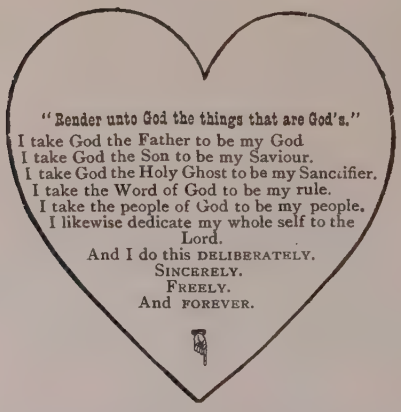
tears, for at once she saw it all. "Why," she said, "He would answer—'Yes.'" And, simply trusting in the Saviour's word, she went to him there and then; and Jesus said—"Yes."

The Pharisees and Herodians, the Sadducees, and one of the Pharisees who was a Scribe, Question Jesus. Jesus Questions the Pharisees. (Matt. xxii. 15—46. Mark xii. 12—37. Luke xx. 20—44.)

(*See pp.* 112—119, 80, 174.)

BLACKBOARD OR SLATE.

(Mark xii. 17.)


"Render unto God the things that are God's."
I take God the Father to be my God
I take God the Son to be my Saviour.
I take God the Holy Ghost to be my Sanctifier.
I take the Word of God to be my rule.
I take the people of God to be my people.
I likewise dedicate my whole self to the Lord.
And I do this DELIBERATELY.
SINCERELY.
FREELY.
And FOREVER.

(1 Thes. i. 9. Acts v. 31. 1 Peter i. 2. 2 Tim. ii. 16, 17. Ruth i. 16, 17. Rom. xiv. 7, 8. Joshua xxiv. 15. 2 Cor. i. 12. Psalm cx. 3. Rom. viii. 35—39.)

BLACKBOARD AND SLATE.

(Mark xii. 28, &c.)

THE STONE BIBLE.

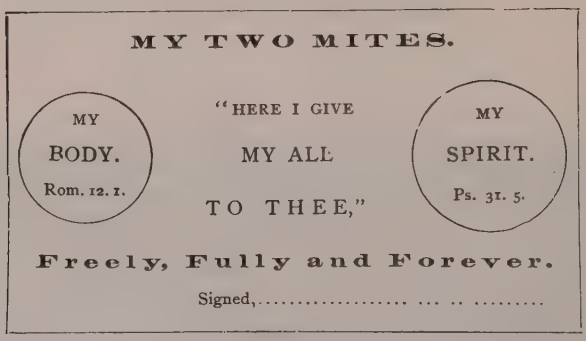
S. S. H.

(*See also pp.* 112—119, 80, 174.)

Jesus, in hearing of His Disciples and of the Multitude, Reproves the Scribes and Pharisees to their Face, with a Divine Eloquence. (Matt. xxiii. 1—39. Mark xii. 38—40. Luke xx. 45—47.)

Jesus prefers the Widow's Offering to the Gifts of the Rich. (Mark xii. 41—44. Luke xxi. 1—4.)

BLACKBOARD OR NOTE BOOK.



What is it like in NATURE?

The song, "'Give,' said the little stream," suggests the fact that all nature is one great contribution continually going on, God being the Giver and man the receiver, and the Bible often uses this fact to enforce the duty of giving back to God for His church "of His own which He has given us" and also the blessing of giving to God ourselves.

What is it like in COMMON LIFE?

We give to the government our tax, in recognition of its rightful rule over us, and its protection to our persons and property. We send to our

friends gifts as hieroglyphics to declare our affection for them. Our religious giving combines both of the above elements, we give to God as our king and friend.

(*See also pp.* 219, 220, 176, 177.)

Jesus Foretells the Destruction of the Temple as He takes His final leave of it; and, on the Mount of Olives, Teaches four of His Apostles what were the Signs of His coming to Destroy the Jews, and to close the Mosaic Dispensation. (Matt. xxiv. 1—51; xxv. 1—30. Mark xiii. 1—37. Luke xxi. 5—36.)

[*See pp.* 192, 193, (Calamity); 75, 54, (Watchfulness).]

BLACKBOARD OR SLATE.

(Mark xiii. 13. Prov. xxii. 3.)

(*See also pp.* 192, 193.)

Jesus Describes the Proceedings at the Last Day. How Jesus hitherto Employed Himself During the Week. (Matt. xxv. 31—46. Luke xxi. 37, 38.)

The Transactions on the Fourth Day of the Week in which Jesus was Crucified. (Matt. xxvi. 1—16. Mark xiv. 1—11. Luke xxii. 1—6. John xii. 2—8.)

BLACKBOARD OR SLATE.

MY ALABASTER BOX.

"A broken and contrite heart,
O God, thou wilt not despise."

B. F. J.

(*See also p.* 67.)

Jesus prepares to Keep the Passover. (Matt. xxvi. 17—19. Mark xiv. 12—16. Luke xxii. 7—13.)

BLACKBOARD OR SLATE.

WHEN I SEE YOUR DEEDS,
YOUR WORDS,
YOUR FEELINGS,
YOUR SECRET FAITH,
I WILL PASS OVER YOU.

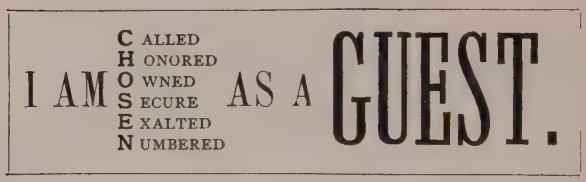
1. Print "When I see your deeds, I will pass over you." Ask if that was God's promise. Then add "your words," and ask same question. So with "feelings" and "secret faith."

2. Over "your deeds, words, etc.," print in red, "THE BLOOD," and read it as corrected, "When I see the blood, I will pass over you."

3. Emphasize the truth that it is neither our works nor our feelings that save us, but trusting in Him who died for us.

4. Show that to-day, as in Egypt, "secret faith" is not enough. We must put out the sign of our faith in the blood by baptism, union with the church, etc.

Jesus sits down with the Twelve. There is an ambitious Contention among the Twelve. (Matt. xxvi. 20. Mark xiv. 17. Luke xxii. 14, 24—30; xxii. 15—18.)



S. S. J.

EQUALITY AT THE LORD'S TABLE.

A good illustration of this is found in the biography of the Duke of Wellington. It is related that once as he took the sacrament at his parish church, a very poor old man went up the opposite aisle, and knelt down close by the side of the Duke. Some one touched the poor man on the shoulder and whispered to him to move farther away, or to rise and wait until the Duke had received the bread and wine. But the eagle eye and quick ear of the great commander

caught the meaning of that touch and that whisper. He clasped the old man's hand, and, in a reverential undertone, but most distinctly, said : " Do not move ; we are all equal here "

(*See also p.* 200.)

Jesus washes the feet of His Disciples. (John xiii. 1—20.)

Jesus foretells that Judas would Betray Him. The conduct of the Disciples and of Judas. (Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. John xiii. 36—38.)

Jesus foretells to the Apostles the Fall of Peter, and their Common Danger. (Matt. xxvi. 31—35. Mark xiv. 27—31. Luke xxii. 31—38. John xiii. 36—38.)

Jesus Breaks and Distributes the Bread to His Disciples. (Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 23, 24.)

WHAT DOES THE LORD'S SUPPER MEAN?

1. MEMORIAL—REMEMBER CHRIST'S DEATH.
2. SACRAMENT—PUBLIC OATH OF LOYALTY.
3. COMMUNION—WITH THE INVISIBLE CHRIST.
4. EUCHARIST—THANKSGIVING FOR ATONEMENT.
5. PROMISE—" TILL HE COME."

Jesus Comforts His Disciples. (John xiv. 1—31.)

OUR BANNER.

"LET NOT YOUR HEART BE TROUBLED:
YE BELIEVE."
HE KNOWETH ALL.
LOVETH ALWAYS.

Jesus Presents the Cup to His Disciples. (Matt. xxvi. 27—29. Mark xiv. 23—25. Luke xxii. 20. 1 Cor. xi. 25.)

THE RIGHTEOUS	THE WICKED.
SHALL DRINK THE	
CUP of blessing (Luke 22 : 20). of salvation (Psa. 116 : 13). of consolation (Jer. 16 : 7). of the Lord (1 Cor. 10 : 21).	CUP of trembling (Isa. 51 : 17). of fury (Jer 25 : 15). of wrath (Rev. 16 : 19). of devils (1 Cor 10 : 21).

(*See also p.* 200.)

Jesus Resumes His Discourse to His Disciples. (John xv. 1—27; xvi. 1—33.)

Jesus' Prayer. (John xvii. 1—26.)

Jesus' Agony in Gethsemane. (Matt. xxvi. 30, 36—46. Mark xiv. 26, 32—42. Luke xxii 39—46. John xviii. 1.)

BLACKBOARD OR SLATE.

GETHSEMANE'S BITTER CUP.

"HE WAS WOUNDED
FOR OUR TRANS-
GRESSIONS;
HE WAS
BRUISED
FOR
OUR
INIQUITIES."

SWEATING BLOOD.

Many years ago there lived a wicked king in France who was the means of having thousands and thousands of men, women and little children killed in one night. And why, do you think? Only because they did not worship God in the way that he did! And whom do you

think he got to do the killing! His soldiers. The soldiers were all ready and knew that when a great bell should ring they must begin their dreadful work. King Charles with his own hand rang the bell. What a dreadful night was that! one of the worst the world has ever known. When you get older you can read more about it. It was called the "Massacre of St. Bartholomew's Day."

Years after, when King Charles came to die, he remembered that dreadful night he had made, and almost his dying words were, "Oh, how much blood! Oh, how much blood!" *Ana the thoughts of what he had done made him sweat blood* And so the wicked king died in an agony of bloody sweat.

So in Gethsemane we see the bloody sweat falling to the ground from Christ, not, however, for his own sins, but for ours, which he bore in his own body, and for which he suffered agony as if they were his own.

(*See also p.* 194.)

Jesus is Betrayed. (Matt. xxvi. 47—56. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—12.)

(*See also p.* 78) *S. S. H.*

Jesus is brought before Annas and Caiphas. Peter denies Him thrice. (Matt. xxvi. 57, 58, 69—75. Mark xiv. 53, 54, 66—72. Luke xxii. 54—62. John xviii. 13—18, 24—27.)

"PETER WARMED HIMSELF." SELFISHNESS—MANLIKE.	JESUS "SAVED OTHERS." SACRIFICE—GODLIKE.

"If any man will come after me
Let him deny himself."

***Jesus** stands before Caiphas, and then before the whole Jewish Council. He Confesses Himself to be the Christ, and is pronounced Guilty of Death.* (Matt. xxvi. 57, 59—68. Mark xiv. 53, 55—65. Luke xxii. 66—71; xxii. 63—65. John xviii. 19—23, 28.)

Jesus is taken before Pilate. (Matt xxvii. 1, 2, 11—14. Mark xv. 1—5. Luke xxiii. 1—5. John xviii. 28—38.)

Pilate sends Jesus to Herod. (Luke xxiii. 6—12.)

Herod sends Jesus again to Pilate. Pilate seeks to Release Him. (Matt. xxvii. 15—23. Mark xv. 6—14. Luke xxiii. 13—23. John xviii. 39, 40.)

NOT	**J**ustice, **E**arnestness, **S**ervice of God, **U**sefulness, **S**alvation,	BUT	**B**roken laws of God. **A**ppetite. **R**ecklessness. **A**nger. **B**ad Company. **B**rothel. **A**dultery. **S**eparation from God for-ever.

Pilate, having Scourged Jesus, and having repeated his attempts to release Him, delivers Him to the Clamours of the Jews. The soldiers insult Him and lead Him away to Crucify Him. (Matt. xxvii. 26—31. Mark xv. 15—20. Luke xxiii. 23—25. John xix. 1—16.)

"HE THAT IS NOT FOR ME IS AGAINST ME."

JESUS	"Suffered under PONTIUS PILATE," who tried to be neutral, but really joined	THE MOB.

"YE CAN NOT SERVE GOD AND MAMMON."

CROWN OF THORNS.

When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head the triple crown of paper, with painted devils on it. On seeing it, he said: "My Lord Jesus Christ, for my sake, wore a crown of thorns;

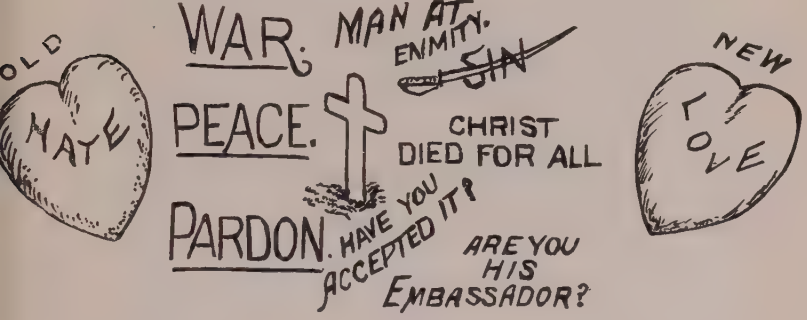
why should I not then, for His sake, wear this light crown, be it never so ignominious?" When it was set upon his head, the bishop said: "Now we commit thy soul to the devil." "But I," said Huss, lifting up his eyes to heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which Thou hast redeemed."

CROWNING CHRIST.

A teacher described to her Sunday School class of small boys the crown of thorns that was put on the brow of Christ in His mock trial. Shortly after one of the class was discovered twining a wreath of rare flowers. Being asked what he was doing, he replied, "Long ago Jesus wore a crown of thorns and even died for me; and now I am making Him a wreath to show how much I love Him." The flowers we should put in the wreath for Christ's brow are love, faith and obedience. He said, "If ye love me keep My commandments."

Judas Repents, and Destroys Himself. (Matt. xxvii. 3—10. Acts i. 18, 9.)

Jesus is led away to be Crucified. (Matt. xxvii. 32—34. Mark xv. 21—23. Luke xxiii. 26—33. John xix. 17.)



What Happened when Jesus was on the Cross, till He expired. (Matt. xxvii. 35—50. Mark xv. 24—37. Luke xxiii. 33—46. John xix. 18—30.)

S. S. H.

1. Show by questions the Sun's mission to give light to the world. 2. Then above the point where the top of the cross is to be, print "G," for "God," and below it, "M," for "man," with a broken line between the two letters, indicating man's separation from God by sin. 3. Draw the cross line representing God-Man, and filling the gap in perpendicular line, thus showing that the God-Man has brought man into at-one-ment with God—"brought nigh by the blood of Christ."

ALL THIS FOR THEE.

Zinzendorf owed much of his religous fervor to the casual sight of a picture of the crucifixion, with this inscription at the bottom: "All this for thee, how much for me?"

SUBSTITUTION.

I said one day: "Alice, what will God do when you die and are called upon to stand before the judgment seat of God to answer for all the sins done here upon earth?"

Her face glowed with emotion as she answered: "Christ died for sinners; I will hide behind

Him. God will not look at me; He will look at Christ."

CHRIST GIVING HIS LIFE TO SAVE OTHERS.

In their own simple way the little ones began to tell what their teacher had been saying of the beautiful home in heaven that Jesus had left because of His love for sinners. Nellie, the youngest, had crept upon her father's knee, and looking full in his face she said, "Jesus must have loved us very much to do that; don't you love Him for it, father?" Then they went on to describe the trials and sufferings of the Saviour, how He was betrayed by Judas, and led before the high priest and Pilate: how the Jews called out "Crucify Him," and how the wicked soldiers crowned Him with thorns, and mocked, and scourged, and buffeted Him; and again the little one looked up and said, with tears in her eyes, "Don't you love Him for that, father?" At last the children came to tell of the dreadful death of Jesus on the cross, and once more little Nellie looked up in her father's face and said the third time, "*Now* don't you love Him, father?" The father could not bear any more; he put his little girl down, and went away to hide his tears, for the words had gone home to his heart. Soon

after he became a true Christian, and he said that little Nellie's questions had had more effect upon him than the most powerful preaching he had ever heard in his life.

(*See also pp.* 88, 195, 81, 82, 206, 207.)

What Happened at Jesus' Death. Who were Present during the Crucifixion. The remaining Transactions of the Day. (Matt xxvii. 51—61. Mark xv. 38—47. Luke xxiii. 45, 47—56. John xix. 31—42.)

(*See p.* 29.)

"SURELY HE HATH BORNE OUR GRIEFS."	"TRULY THIS WAS THE SON OF GOD."
"Wept," "groaned," "troubled," "agony," "wounded," "dead," "buried."	"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

THE WONDERFUL LOVE.

Dr. Ray Palmer tells this story: A Western Christian mother and authoress told him that her son, whom she had advised to unite with the

church, had a difficulty. "I don't see, mother, the great merit in Christ's dying for us. If I could save a dozen men by dying for them I think I would. Much more if there were millions of them." "But, my son, would you die for a dozen grasshoppers?" That set him thinking. After a few days he came to her with his doubts all cleared. "I don't know about the grasshoppers; they are a pretty clever kind of bug. But if it was millions of *mosquitoes*, I think I should let them die." There are older heads than his that need the same hint.

The Transactions on the Day After the Crucifixion.
(Matt. xxvii. 62—66.)

The Transactions on the Day of the Resurrection, before the First Visit of the Women to the Sepulchre. (Matt. xxviii. 2—4; xxvii. 52, 53. Mark xvi. 1.)

The First Visit of the Women to the Sepulchre. (Matt. xxviii. 1, 5—8. Mark xvi. 2—8. Luke xxiv. 1—11. John xx. 1, 2.)

(*See pp.* 41, 211.)

WHO SHALL ROLL US AWAY THE STONE FROM THE DOOR OF OUR SEPULCHRES?

HE IS { RISEN— / NOT HERE.

"DEATH IS SWALLOWED UP IN VICTORY."

Gen. Fisk tells of a soldier stricken with fever, whose ideal of desirable soldier life was activity "at the front." Visiting him in the hospital, the General asked, "Can't you tell me, in a few words, exactly how you feel about dying?" "Yes, General," said the expiring soldier: "it seems just as if I was *going to the front.*"

Peter and John Visit the Supulchre. (Luke xxiv. 12. John xx. 3—10.)

Jesus Appears first to Mary Magdalene. (Mark xvi. 9—11. John xx. 11—18.)

Jesus' Second Appearance. (Matt. xxviii. 9, 10.)

The Conduct of the Roman Soldiers and Jewish Rulers. (Matt. xxviii. 11—15.)

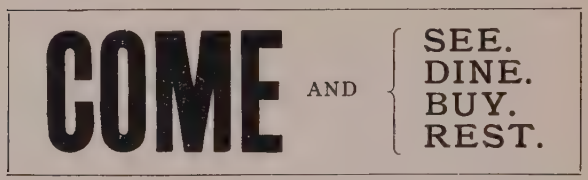
Jesus having been seen of Peter, Appears to the two who went to Emmaus. (Mark xvi. 12, 13. Luke xxiv. 13—36. 1 Cor. xv. part of *v.* 5.)

(*See pp.* 90, 91.)

Jesus Appears to the Apostles in the absence of Thomas. (Mark xvi. 14—18. Luke xxiv. 36—49. John xx. 19—23.)

Jesus Appears to the Apostles, Thomas being present. (John xx. 24—29.)

The Apostles go into Galilee. Jesus Appears at the Sea of Tiberias. (Matt. xxviii. 16. John xxi. 1—24.)



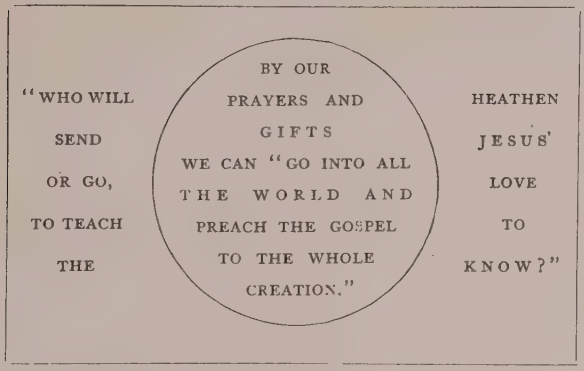
(John i. 39; xxi. 12. Isa. lv. 1. Matt. xi. 28.)

At Liverpool a fire occurred in the very topmost story of one of the tallest warehouses. They unscrewed the hydrants, and put on the hose, but alas! there was not power enough in the water to reach the fire, because the pressure had been taken off. The highest pressure was not on. And so we Christian men and Christian workers fail to reach the spot where the flame is consuming, because we are not working with the pressure of the loftiest motives, the love of the personal Christ. "Lovest thou *Me?*" was His question, "not My Word, not My cause, not even My people, but 'Me.'" Then "Feed My lambs!"

Jesus' Appearance on a Mountain in Galilee. (Matt. xxviii. 16—20.)

Other Appearances of Jesus, (1 Cor. xv. 6, 7. Acts i. 3—8.)

Jesus' Ascension. (Mark xvi. 19, 20. Luke xxiv. 50—53. Acts i. 9—12.)


"WHO WILL SEND OR GO, TO TEACH THE
BY OUR PRAYERS AND GIFTS WE CAN "GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO THE WHOLE CREATION."
HEATHEN JESUS' LOVE TO KNOW?"

THE FOUR ALLS OF THE ASCENDING CHRIST.

GO
TEACH
TO OBSERVE ALL THINGS
LO, I AM WITH YOU THE DAYS
POWER
IS
GIVEN
UNTO
ME.

What points in this passage need to be illus trated to make them clearer or more emphatic? The universal power of the risen Christ, and our duty to bring the world to His salvation.

What are these points like in the BIBLE?

Ask the class to find out and write down all the appearances of the risen Christ to his apostles before his ascension, as recorded in the Gospels. One or two might be asked instead to find the records of his appearances to men since his ascension; one to give any prophecies of the resurrection; one to give the promises of the world's salvation, etc.

The Old Testament priest representing God as he came from the altar to the people, and representing the people as he went from them to the altar, is a helpful and God given illustration of Christ's priesthood for us. He comes from God to man to represent God to us, to "show us the Father," and He goes from us in the ascension in human form to represent man before God. "He ever liveth to make intercession," being Himself also our sacrifice in His death on the altar-cross of Calvary.

What are these points like in NATURE?

As the sun's light and heat, when it is in the zenith of the heavens at noon, is greater than at

sunrise, so the risen and ascended Christ has a wider and completer work since His earthly life passed into His Heavenly life. He is now our Sun of Righteousness in fullest presence, power and glory.

What are these points like in COMMON LIFE?

As a State's attorney represents the ruler, and the prisoner's attorney speaks for him, so Christ, as our Advocate and High Priest, combines both duties, representing God to man and man to God.

A Christian Hindoo was dying, and his heathen comrades came around him and tried to comfort him by reading some of the pages of their theology; but he waved his hand, as much as to say, "I don't want to hear it." Then they called in a heathen priest, and he said, "If you will only recite the *Numtra* it will deliver you from hell." He waved his hand, as much as to say, "I don't want to hear that." Then they said, "Call on Juggernaut." He shook his head, as much as to say, "I can't do that." Then they thought perhaps he was too weary to speak, and they said, "Now, if you can't say 'Juggernaut.' think of that god." He shook his head again, as much as to say, "No, no, no." Then they bent down to his pillow, and they said,

"In what will you trust?" His face lighted up with the very glories of the celestial sphere as he cried out, rallying all his dying energies, "JESUS!"

What are these points like in HISTORY?

PRIESTHOOD. The most notable illustrations of true priesthood in the world's history are the awful mistakes of those who in Christian and heathen lands come to a human priest as their confessor and mediator, instead of to Christ. Since Christ came, there are no rightful "priests" but only "preachers," "pastors" or "ministers."

> I need no priest save Him who is above,
> No altar save the blood-bought mercy-seat.

All places where Christ is thus made of none effect, and a man is put in place of the All-powerful, ever-living and ever-present Christ, are notably more immoral, degraded and impoverished than other parts of the same land,—as in Ireland, Switzerland and Syria, for instance,—where men commune with the risen Christ as their Confessor and Mediator, their Life and Saviour.

What are these points like in PICTURES?

The Romish Church hangs about its churches and in Switzerland along mountain pathways also, pictures of "Fourteen Stations of the

Cross." This church rarely pictures the resurrection or ascension, but constantly the dead Christ—in one representative gallery, 39 of Christ dead or dying to four of his resurrection. The reason is plain. If worshipers realize that Christ lives as their High Priest above they will see they have no need of other priests. Let the class be asked to find "The Fourteen Stations of the Resurrection,"—the appearances of Christ since His death, eight times before His ascension, and the rest to Stephen, Saul, Paul and John since that time, and last of all His second coming.

What are these points like in exercises for the BLACKBOARD, *or the* TEACHER'S SLATE *or* NOTE-BOOK ?

THE KING OF GLORY.

ON EARTH.	IN HEAVEN.
LOWLY,	EXALTED,
DESPISED,	ADORED,
SERVANT,	KING,
CONDEMNED,	JUDGE,
SUFFERING.	GLORY.

(*See also pp.* 45, 197, 88, 90, 91, 140.)

John's Conclusion. (John xx. 30, 31; xxi. 25.)

REVIEW OF CHRIST'S LIFE.

The Nile, as an illustration, might be made the basis of a review of the life of Christ. By nature,

so to speak, Egypt is a desert. Under her richest soil everywhere, a few feet down, lies the desert sand. But from far-off and long-unknown sources comes a river that puts over the worthless sand a new soil, a new nature, in which seed grows with such wonderful abundance that more people are supported on it in proportion to the territory than on an equal area anywhere else in the world. Wherever by canals and water-works the water is carried, the desert is changed into a garden. So from the throne of God comes the Christ to the desert souls of men. "He is like rivers of water in a dry place." To men he brings a new nature, in which the seeds of truth that perished on the sand of the natural heart grow into luxuriant life. "Everything lives wheresover the river cometh." By canals of prayer and Scripture and the Church and personal testimony, this living water of Christ's spirit is carried into human souls, "making the desert to rejoice and blossom as the rose." Have you made a canal of prayer by which this life is introduced into our heart to make it as a "watered garden," and "as a tree planted by the rivers of water whose leaf shall not wither" through all the countless years of immortality?

In Alexandria we saw an old water-seller with

his huge skin bottle on his back—the "old bottle" of the Bible reference that bursts if new wine is put into it. He was uttering a cry, and the poorest of the people were very eagerly drinking from his cup, which he rapidly filled by a skillful tip of his back. But the people were not paying for the water as is the usual custom in these countries. I asked an explanation and was pointed to a well-dressed man standing beside the water-seller who, according to a religious custom, had paid for the water in the bottle that it might be given as a charity to the poor, and was standing by to see that his gift was properly distributed, and to receive the thanks and prayers on his behalf of those who received it, and also to have this giving counted as his in heaven. The water-seller was accordingly crying, in substance, "Ho, every one that thirsteth," etc. (Isa. 55.) Thus Christ pays with the red coin of his blood for living water to supply the world.

(*See also pp.* 51, 54, 56.)

BLACKBOARD TEMPERANCE LESSONS.

OUR COUNTRY BURNING.

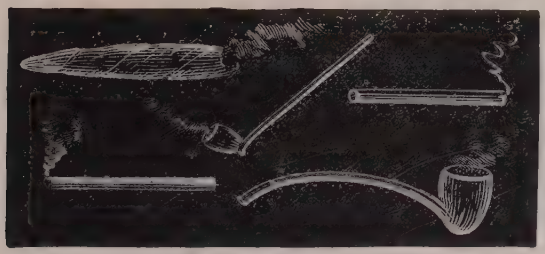
"Scotland's burning, throw on water."

DID you ever sing this song in your plays, boys and girls? This country of ours is burning, burning with a fire that is set on purpose, burning from morning till night, and from night till morning; for while some men are asleep, there are others wide enough awake to keep the fire going. Boys, even very small boys, help to keep this fire burning. "Throw on water," you say. Let me tell you that you might set all of the steam fire-engines in our land to work and they could not put out this fire. When there is a large fire in the city or town, the newspapers come out with a great headline like this:

FIRE! FIRE!

Then below they tell how many people were killed or injured in the fire, and how many thousands or millions of dollars were lost.

Strange to say, nothing at all is said in the newspapers about the fire that is burning up our country, and yet it is injuring and killing more people, and more money is lost by it than by any other fire. People seem to have so little fear of it, that even when some of the fire is in their houses, they do not try to put it out. Some men and boys are so brave (?) that they even carry some of it around in their mouths. I think now you are ready for a picture of this fire.



It is "scattered fire," you see, boys and girls, just a spark here and there in a cigar and a pipe and a cigarette. Perhaps that is the reason why people do not really know how much harm is being done; but just suppose that all of the cigars and pipes and cigarettes that are burned in one day should be gathered together, what a huge fire they would make, and we should know then something about how much money is being lost, for each spark would be worth from one cent to twenty-five cents, the price of the cigarettes

and cigars, and from one cent to several dollars apiece for the pipes.

NO SMOKING.

Have any of you ever seen a sign like this? You have, yes, in cars and stations and on steamers. Did you ever see anybody smoking in places where this sign was put up? I have,—really, I think the sign makes little or no difference. Do you think it is because the men and boys can not read the signs? No, you do not think so, neither do I. The trouble is this: the fire in their cigars and pipes burns up their good manners and their regard for laws. Here, then, is another reason why the tobacco fire should be put out. If it will do no good to throw on water, what shall we do? Now, I will divide our blackboard into a girls' and a boys' side, for they each have their parts to perform if this fire is ever to be put out.

GIRLS.	BOYS.
Do not say you enjoy the smell.	Do not smoke.
Do not walk with a man who is smoking.	Do not accept cigars, cigarettes, etc.
Do not ride with a man who is smoking.	Do not buy cigars, etc.
Do not make smoking-caps.	Do not neglect to inform officials when laws are broken.
Do not make smoking-jackets.	Do not hesitate to warn others against the dangers of smoking.
Do not make presents of "smokers' sets."	

What will happen, then? This, if all agree to work together. And so the "fire" will be put out by burying it!

Tobacco not only injures the body, but it injures the mind. Dr. Prince, for a long while Superintendent of the Insane Asylum at Northampton, Mass., says: "Fully half of the patients who have come to our asylum for treatment are the victims of tobacco." More than that: nearly all reformers will tell you that it tends to drunkenness, it creates an unnatural thirst.

Rev. T. DeWitt Talmage.

THE COBWEB SALOON.

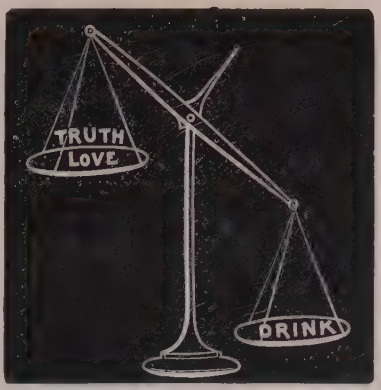
How surprised I was one day, in walking along the streets of a city where I was visiting, to see a sign like this. I could tell you the name of that city, but, for the sake of the many good people who live there, I think I will keep the name a secret. I looked and looked again, so as to be sure I had not made a mistake, and then I said: "What a fine name for a saloon!" One might almost think some temperance man or woman had the naming of it.

Let me tell you why. I will open the dictionary, and read to you just what a cobweb is. 1st. "The net-work spread by a spider to catch its prey." 2d. "Any snare or device intended to entrap; *especially such as succeeds in catching or holding the weak, ignorant, or inexperienced,* while the stronger and bolder escape." So you see, by putting "cobweb" on its sign the saloon declares just what it is—"*a trap.*" It is a trap for a poor man or woman who have promised themselves and their friends that they will never drink another drop. But when they see the bright lights of the Cobweb saloon, and hear the music inside, they conclude to go in for a few moments, "just to see some friends," not to take a drink. "No! no!" When they get inside, the cobweb saloon holds them as fast as the cobweb spread by the spider holds the fly. How long does the cobweb hold the fly? Until the spider has eaten him up. How long does the cobweb saloon hold the

person? Until he is destroyed. "Well," you say, "they do not kill and eat men in saloons." Yes, they do kill them sometimes, when fights occur. But that is not what I mean by "destroyed." Now, instead of saying "Cobweb saloon" any more, I am going to say saloon cobweb, for that tells the story better, and it will mean all the saloons instead of one. How will a person be destroyed in a saloon cobweb? The liquor which he gets in there

DESTROYS Knowledge of / Love of / Power to do **RIGHT.**

A drunkard loses his power to know the right, because his brain gets so sick it can not do any right thinking. His love of the right is lost, because he has learned to do evil. His power to do right is lost, because he has no longer any will of his own. But this is not all that the drunkard loses in the saloon cobweb. What seems to weigh pretty light in these scales? "Truth and love." What seems to weigh very heavy? The



"drink." I have made this picture to let you know that in the saloon cobweb a person gets so much drink that he has very little truth left in him. He tells lies about what he does with his money and where he spends his evenings. He lies about everything, so that his word is not good with anybody for anything. The drink takes away the love too. The drunkard stops loving his children. I once heard of a father who took his little boy, about two years old, into a saloon and set him upon the counter, and wanted to sell him to the saloon-keeper for a glass of whisky, because he had no money to pay for it! Drunkards lose even their love for God. Tell me, is not a person destroyed who has lost love, truth, and right?

I believe I will print "BOYS" and "GIRLS" across the cobweb in the saloon window, and then I will tell you a story, and you may judge for yourselves whether or not the saloon cobweb is a trap that is spread for "inexperienced" young folks such as you. On the corner stood a saloon, not far from a school-house. The word was passed around among the boys that the saloon-keeper would give them "free drinks." A gentleman heard about it, and he went in to see if it could be true. "Yes, yes," said the saloon-keeper, "I give free drinks to all the boys who come in here." "What do you do that for?" asked the gentleman. "Oh, that 's the way I make customers," laughingly said the saloon-keeper. He

knew that the boys would soon be men, and that if they learned to love liquor when they were boys they would buy it when they should grow to be men. What do you think of a man who would thus make drunkards out of boys? I know of one little boy who said: "I always run when I go by the saloons." Any boy who does that is in no danger of being caught in

THE COBWEB SALOON.

A HAND OF TOBACCO.

"WOULD you like to shake hands with this lady?" asked a gentleman as he held out the hand of a mummy. It was all there was left of the lady, and it was a broken hand too, the little finger being partly gone. A mummy, you know, is the embalmed and shrivelled form of a person who has been dead, one, two, or three thousand years, and perhaps longer. Do you think you would like to shake hands with a mummy? It would not hurt you, but it might not be very pleasant. Here is another kind of a brown and shrivelled-up "hand."

It is a "hand" of tobacco. You may have seen some hanging up in tobacco-stores or warehouses. If you have anything to do with a hand of tobacco you are sure to get hurt. I am sure you will agree

with me that it is a death's hand indeed, when I have told you what it has in its grasp to give you.

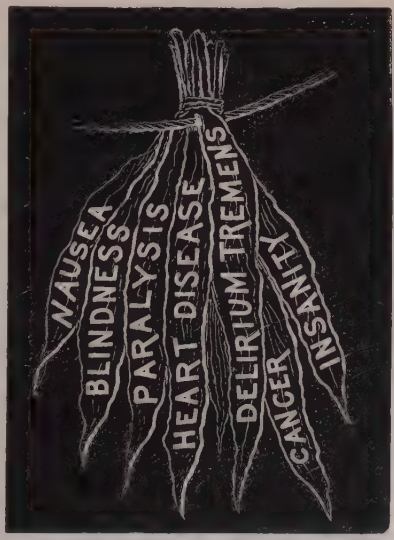
Listen, while I tell what it gave to thirty-five boys, between nine and fifteen years of age; nineteen had nicotine poisoning, partially stupefied brain (they could not learn their lessons), and they had an appetite for brandy and whisky; three had heart disease; twelve had frequent nose-bleed; ten could not sleep well at night; four had ulcerous sores in their mouths.

The mummy hand has no power to hurt, but the tobacco "hand" certainly has!

This picture will show you the hurt it does, far more than I can tell you. The first thing it does it makes one sick at the stomach! *Nausea.* Many a boy and man have been made so sick by it they thought they were going to die at once.

Next we see *blindness* in the grasp of this "hand." Those who chew tobacco or smoke it, see little specks floating before their eyes when there is really

nothing in the air; after a while they get so they can not tell colors, and at last some have been known to become perfectly blind. On the next finger of the "hand" there is *paralysis*. Tobacco stills the hearing of the ear, stupefies the brain, takes the strength out of the hand; in short, it paralyzes every part of the body.



The next finger is *heart disease*. It gives those who use it what the doctors call "tobacco heart," a heart that beats by jerks, sometimes almost stopping, and then beating like something wild trying to run away. Those who have "tobacco heart" suddenly drop down dead.

In the next finger of the tobacco "hand" is *delirium tremens*. When this disease comes on, the man thinks he sees snakes everywhere, darting out their tongues at him, and coming at him to bite him. O, how afraid he is!

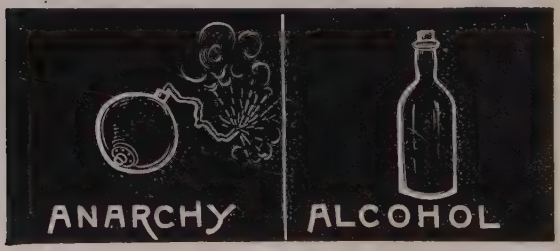
Cancer. Some of the bravest generals and wisest statesmen in our land have let the tobacco hand take such a grip on their throats that they have died from cancer of the tongue. These cancers sometimes eat out almost the whole tongue before the man dies, so that he can hardly speak or swallow.

Insanity,—that is, the tobacco "hand" makes people crazy. Those who have the care of such people say that it does even more to make people crazy than liquor.

IT IS DEATH'S HAND.

ANARCHY AND ALCOHOL.

You may not know what anarchy is, but you certainly do know what alcohol is. I hope you know



it only by the smell, however, and not by the taste. You must know that alcohol is that part of wine, beer, brandy, etc., that makes people drunk. If it

were not for alcohol in these drinks, they could not make people drunk.

It is the alcohol which dries up the blood and hardens the brain and wears out the heart. Great physicians say that *alcohol is a poison* and kills the body.

Now let us see what anarchy is, and then we can judge whether or not it does as much harm as alcohol.

Men who have anything to do with anarchy are called "anarchists," and they carry a red flag when they march in processions. Anarchists are men who think there should be no presidents, no kings, no rulers, no laws, no judges, no courts, no prisons, etc.; that everybody should be allowed to do what seems to them right to do. As long as there are people in this world who think it is right to do wrong, this would not be a safe way to do. I have represented anarchy on the blackboard by a bomb because anarchists throw bombs at persons who stand for good laws, and try to enforce them. Bombs are of all sizes and shapes. Some are so small that they can be carried in a vest-pocket, but they are filled with dynamite and other chemicals, which make a far more powerful explosion than gunpowder. A bomb will explode when it is thrown against a person, or on the ground, or against anything, and of course it kills everybody in reach of it. In France, President Carnot was killed by a bomb which an anarchist threw while he was riding in his

carriage. Alexander II., the Czar of Russia, was killed in the same way by an anarchist. In Spain a man threw a bomb in a theatre, and a large number of people were killed. In Italy, they have tried to kill good King Humbert, but have not succeeded. In our own country, years ago, some anarchists threw bombs in the city of Chicago among some policemen who had come to keep order in a crowd where anarchists were making speeches. Forty policemen were killed or wounded. You do not wonder, do you, that the nations of the world are uniting to say that anarchists must be punished as criminals, and not treated as men who are fighting for liberty? When the nations do unite, anarchists can not find safety in one country, when they have been throwing bombs in another country.

If I should ask you now to vote which is the worse, anarchy or alcohol, I am almost sure you would say, "anarchy;" but I am not ready to have you vote until I shall say something more about the harm which alcohol does.

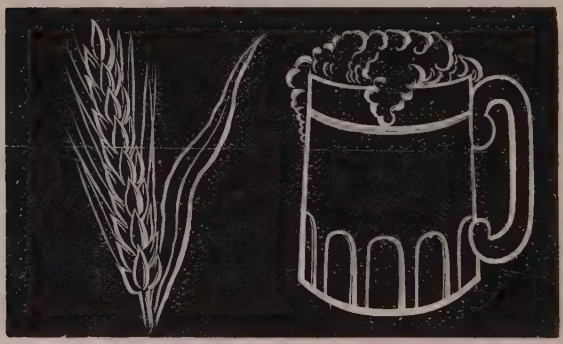
Many of the fires which burn up homes, and rows of building blocks, and even whole towns, are carelessly started by men who were drunk. We can hardly look at a newspaper that we do not read about persons being killed by drunken men; hundreds, yes, thousands, of such murders occur every year. Many women and children are starved to death, because the money is spent to buy alcoholic

drinks. Money has to be wasted in building prisons to put people in who commit crimes in saloons. Worse than all of this, alcoholic drinks kill at least sixty thousand people a year. How many people does anarchy kill in one year in our country? Certainly not as many as you have fingers on your two hands. I am sure not one prison has ever been put up for anarchists, although a few anarchists have been put into prisons already built. Not one building in this country, that I can remember, has ever been destroyed by anarchists. Which do you think does the more harm to our country, anarchy or alcohol? Is it not strange, then, that in the United States Congress there should be great excitement when it was reported that a ship was coming from Europe with a dozen or so anarchists on it, while there are ships almost every day in the week coming from Europe bringing hundreds of barrels of alcoholic drinks, and they are not taken any notice of in the United States Congress? Which should you think ought to make the most anxiety there? Tell me now which is the worse, anarchy or alcohol?

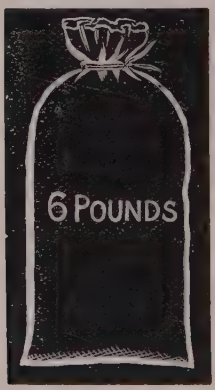
I told you a while ago that the nations of the world were uniting to destroy anarchy; do you not think they had better unite as well to destroy alcohol? I am glad to tell you that a petition has already been started, which people sign, asking the nations to do this very thing. Already, thousands of persons have signed their names to it.

FROM BARLEY TO BEER.

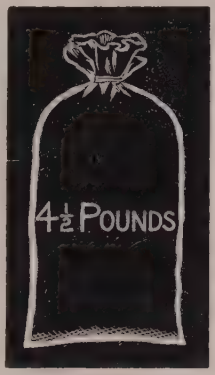
From Barley to Beer; what is the process?



By hard work the farmer prepares the ground and sows the barley. The good God sends His sun and rain upon it, and at length the farmer has a beautiful field of golden grain to harvest. With much labor he cuts it down, threshes it, and gathers it into bags and sends it off to the market. He speedily finds a customer in the brewer. What happens then? Well, for convenience' sake, let us take one bag, and a small one at that, one that weighs only six pounds.

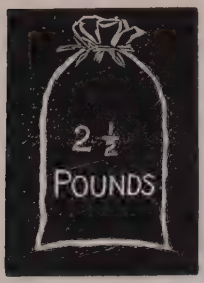


The first thing the brewer does is to empty the barley into a cask, partly filled with water; there it stays for two days or so; it begins to grow, for out of each grain comes a little sprout.



Then the brewer or maltster spreads it out on the floor to dry; then he gathers it up and puts it into a hot oven. Of course, the tender little sprouts fall off and are wasted. Now the dried grain is called malt. Let us gather it up. We will need a smaller bag than at first.

What does the brewer do next? He crushes the dried grain and again puts it into water. After a little while he draws off the water, and what has he left? A kind of a stuff called "sour mash;" some of the hulls of the barley left in the tub after the water has been drawn off. The hulls are thrown away, or, worse still, are fed to the cattle and hogs. The part of the grain which has gone into the water we might measure. It is not beer yet, but it must be fermented, by which process the grain is still further wasted, and we have left one pound.



Still the brewer goes on with his work, and at last we have left only five-eighths of a pound, a little more than one-half of a pound.

What a waste of grain! you say. Wait, there is another waste we have not counted yet; the waste of the man who drinks the beer. He becomes a drunkard and his money is wasted, his good name is wasted, his happiness is wasted, his home is wasted, the comfort of his family is wasted.

WASTE OF GRAIN. MAN.

Some people think that beer is a harmless kind of drink; but I am sure you will agree with me that it is the worst of drinks, when I tell you that out of every one hundred drunkards, eighty of them began by drinking beer. It is surely the broad road that leads to destruction, and many are traveling that way. President Lincoln was once urged to take a glass of beer. He said no; but he was urged, told that it would do him no harm, and he did drink one glass of it. It made him sick. Years after he saw the man who had given it to him, and the first thing

he said was: "Look here; I have never taken a glass of lager since that day."

Here are three kinds of men that I am going to put in the same class:

THE FARMER WHO RAISES
GRAIN FOR : : : : : :
THE BREWER WHO MAKES
THE MAN WHO DRINKS : : **BEER.**

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